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DIVINE
MEDITATIONS,
AND
HOLY CONTEMPLATIONS.

—♦♦♦♦—
BY R. SIBBES, D. D.

—♦♦♦♦—
TO WHICH IS PREFIXED
The Life of the Author.

—♦♦♦♦—
A NEW EDITION.

—♦♦♦♦—
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MEMOIRS

OF THE AUTHOR,

RICHARD SIBBES, D. D.



THIS grave and solid divine was born near *Sudbury* in *Suffolk*, in the year 1577; and being trained up at School, was admitted into *St John's College, Cambridge*, in 1595; where he so profited in learning, and so approved himself by his blameless conversation, that he was promoted from one degree to another in the college, being first chosen Scholar, and then Fellow of that house. He also took all the degrees of the University with general applause.

It pleased God to convert him by the ministry of *Mr. Paul Baines*, while he was Lecturer at *St. Andrew's* in *Cambridge*. After which he entered into the ministry, and was chosen Lecturer at *Trinity Church* there. His ministry was resorted to, not only by the townsmen, but by many of the Scholars also; so that he became the happy instrument of bringing some souls to God and of edifying

others. During the two last years of his life, he was *Vicar of Trinity parish*, the famous *Dr. Thomas Goodwin* having resigned in his favor.

About the year 1625 he was chosen Master of *Catherine Hall, Cambridge*, in which office he continued all the rest of his life; and as a faithful governor, he was always careful to promote the good of that little house: For, by his interest in many worthy persons, he procured means for the enlargement of the College and for the establishment of learned and religious fellows there; so that it proved a famous society both for piety and learning.

Previous to this period, about the year 1618, he was chosen preacher at *Gray's Inn, London*; where his ministry met such general approbation, that besides the learned lawyers of the house, many of the citizens, gentry, and nobility, resorted to his sermons; of whom, more than a few have reason to bless God for the benefit they received. *Dr. William Gouge*, who frequently heard him, says, "he sometimes stammered a little in preaching, but then his judicious hearers always expected some rare and excellent notion from him.

His learning was mixed with much humility, so that he used to undervalue his own labors, though others judged them to breathe spirit and life, to be strong of heaven, speaking with authority and power to men's consciences. His care, in the course of his ministry, was to

lay a good foundation in the heads and hearts of his hearers; and though he was a wise master-builder, and that in one of the most eminent auditories for learning and piety, yet he dwelt much on the fundamentals, particularly the incarnation of the son of God. This subject he treated so frequently and largely, that there is scarcely any of those incomparable benefits which we derive from it, or any of those holy meditations it ought to excite, which he did not unfold; which occasioned a remark of an eminent divine in reading his printed sermons—"I less wonder, said he, at the remarkable humility of the author, finding how much he dwelt on the humiliation of Christ."

Indeed, he was deeply studied in the holy scriptures, which rendered him "a man of God, thoroughly furnished unto every good work:" and as a faithful steward of the manifold grace of God, he labored to teach it to others, and to store them with knowledge and spiritual understanding. He was a man who enjoyed much communion with God, and, like John the Baptist, was "a burning and shining light," wasting and spending himself to illuminate others.

He was eminently charitable. The necessities of the poor members of Christ excited the compassion of his heart, and he was upon all occasions forward to relieve them. In the

summer, he used sometimes to visit the houses of many worthy personages, where he was an instrument of much good, both by his private labors and prudent counsel. And thus, having completed his work upon earth, he was received to heaven, peaceably and comfortably resigning his spirit to God, in the year 1636, and in the 58th year of his age.

HIS WORKS. He wrote several excellent pieces on different parts of scripture, viz. Hosea xiv. Canticles v. and vi. Phil. iii. &c. &c. But his two little Books, *The Bruised Reed*, and *The Soul's Conflict*, are peculiarly valuable; perhaps, scarcely any treatises on spiritual distress have been more useful, *Divine Meditations*, &c. These are now reprinted, and presented to the reader in the following pages. 20 MA 59

RECOMMENDATION.



THE DIVINE MEDITATIONS of *Dr. Sibbes* is a book that has long been highly valued by serious christians. The author was a learned, judicious and pious minister of the last century; and it is probable that these meditations are some of his select sentiments; such as he, or his friends after his decease, judged most worthy to be remembered. They are certainly well calculated to furnish a spiritual mind with most useful matter for meditation, and to be a suitable companion for the christian "when he sits in the house, or walks by the way." They may also be very serviceable in companies of religious friends, by suggesting profitable topics of conversation.

This work having become scarce, it was judged that a new and neat edition would be acceptable to the public. That it may be blessed of God to promote spiritual mindedness and spiritual discourse, is the sincere prayer of, dear Reader,

Thy Servant for Christ's sake,
GEORGE BURDER.

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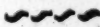
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Divine Meditations.



331.
3.
334. 335. **THAT** man hath made good pro-
fess in religion, that hath an high esteem
of the ordinances of God: and though,
perhaps, he may find himself dead and
dull, yet the best things have left such a
savour and relish in his soul, that he cannot
be long without them. This is a sign of
good temper.

2. A wife when she marries a hus-
band, gives up her will to him; so doth
every christian when he is married to
Christ; he gives up his will, and all that
he hath to him, and saith, Lord, I have
nothing, but if thou callest for it, thou
shalt have it again.

3. When we come to be religious, we lose not our pleasure, but translate it; perhaps, before, we fed upon profane authors, now we feed upon holy truths. A christian never knows what comfort is in religion, till he comes to say, with Austin, "Lord, I have long wanted the true manna, all my former food was nothing but husks."

4. God takes care of poor weak christians that are struggling with temptations and corruptions; Christ carries them in his arms. All Christ's sheep are diseased, and therefore he will have a tender care of them, *Isa. xl. 11.*

5. Whatsoever is good for God's children, they shall have it, for all is theirs to further them to heaven; therefore if poverty be good, they shall have it; if disgrace be good, they shall have it; if crosses be good, they shall have them; if misery be good, they shall have it; for all is ours, to serve for our greatest good.

6. God's children have these outward things with God himself, they are at

conduits to convey his favor to us ; and the same love that moved God to give us heaven and happiness, the same love moves him to give us our daily bread.

7. The whole life of a christian should be nothing but praises and thanks to God ; we should neither eat, nor drink, nor sleep, but eat to God, and sleep to God, and work to God, and talk to God ; do all to his glory and praise.

8. Though God deliver us not out of trouble, yet he delivers us from the evil of trouble, from despair in trouble, by supporting the spirit ; nay, he delivers by trouble, for he sanctifies the trouble to cure the soul, and by little troubles he delivers us from greater.

9. What are we but a model of God's favors ; what do we see, or what do we taste, but the mercy of God ; the miseries of others should be matter of praise to us ; the sins of others should make us praise God, and say, Lord, such might have been my case ; it might have befallen me.

10. God pities our weakness in all our troubles and afflictions; he will not stay too long, lest we put forth our hands to evil; he will not suffer the rod of the wicked to rest upon the lot of the righteous, *Psal. cxxv. 3.*

11. Is it not an unreasonable speech for a man at midnight to say, It will never be day? So it is an unreasonable thing for a man that is in trouble to say, O Lord, I shall never get free of this, it will always be thus with me.

12. Do the wicked think to shame or intimidate good men? No, a spirit of grace and glory shall rest upon them; they shall not only have a Spirit of grace rest upon them, but a Spirit of glory; so that their countenances shall shine as Stephen's did, when he was stoned, *Acts vi. 15.*

13. If God hides his face from us, what shall become of our souls; we are like the poor flower that opens and shuts with the sun. If God shines upon the heart of a man, it opens; but if he with-

draws himself, we hang down our heads :
*Thou didst hide thy face and I was
troubled, Ps. xxx. 7.*

14. When we have given up ourselves
to God, let us comfort our souls, that
God is our God ; when riches and trea-
sures, and men, and our lives fail, yet
God is ours ; we are now God's Davids,
and God's Paul's, and God's Abrahams ;
we have an everlasting being in him.

15. A special cause of too much de-
jection, is want of resolution in good
things, when we halt in religion ; for as
halting is a deformed and troublesome
gesture ; so in religion, halting is always
joined with trouble and disquiet.

16. God hath made the poorest man
that is, governor of himself ; and hath set
judgment to rule against passion, and
conscience against sin ; therefore reason
should not be a slave to passion.

17. It is the peculiar wisdom of a
christian, to pick arguments out of his
worst condition, to make him thankful ;
and if he be thankful, he will be joyful ;

and so long as he be joyful, he cannot be miserable, but happy.

18. God hath made himself ours, and therefore it is no presumption to challenge him to be our God: when once we have interest in God, he thinks nothing too good for us; he is not satisfied in giving us the blessings of this life, but he gives himself to be ours.

19. As we receive all from God, so we should lay all at his feet, and say, I will not live in a course of sin, that will not stand with the favor of my God; for he will not lodge in the heart that hath a purpose to sin.

20. God's people have sweet intercourse with God in their callings; when we look for comfort, we shall find it either in hearing, reading, or praying, &c. or else in our callings.

21. We glorify God when we exalt him in our souls above all creatures in the world; when we give him the highest places in our love, and in our joy; and when all our affections are set upon him as

our greatest good. This is seen also by opposition, when we will not offend God for any creature; when we can ask our affections, *Whom have I in heaven but thee?*

22. There is no true zeal for God's glory, but it is joined with true love to men: therefore let men that are violent, injurious, and insolent, never talk of glorifying God, so long as they despise the meanest of men.

23. If we do not find ourselves the people of God's delight, let us attend upon the means of salvation, and wait God's good time, and not stand disputing, perhaps God hath not a purpose to save me; but, zealous in obedience, cast thyself into the arms of Christ, and say, If I perish, I will perish here.

24. The love of God in Christ, is not barren kindness; it is a love that reaches from everlasting to everlasting; from love in choosing, unto love in glorifying us. In all the miseries of the world, one beam of this loving kindness of the Lord will scatter all.

25. Our desires are holy, if they be exercised about spiritual things. David desires not to be great, to be rich in the world, or to have power to be revenged upon his enemies; but that he may dwell in the house of the Lord, and enjoy his ordinances there, *Pf. xxvii. 4.*

26. Desires shew the frame of the soul more than any thing. As where there is a spring, it discovers itself by vapours that arise; so the breathing of these desires shews, that there is a spring of grace in the heart.

27. Desires spring from the will, and the will being as the whole man, it moves all other powers to do their duty, and to seek for the accomplishing of what it desires. Those therefore that pretend they have good desires, and yet neglect all means, and live scandalously, this is but the desire of the slothful.

28. An hypocrite will not pray always, but a Child of God never gives over: because he sees an excellency,

they be necessity, and a possibility of obtaining
 David what he desires; he hath a promise for
 in the Lord. *The Lord will fulfil the desire of them*
 that fear him, *Pf. cxlv. 19.*

29. Prayer doth exercise all the graces
 of the Spirit; we cannot pray, but our
 faith is exercised, our love, our patience,
 which makes us set a high price upon
 that we seek after, and to use it well.

30. God takes it unkindly if we weep
 too much, and over-grieve for the loss of
 a wife, child, or friend, or for any cross
 in the things of this life; for it is a sign
 we fetch not that comfort from him, which
 we should and may do; nay, though our
 weeping be for our sins, we must keep a
 moderation in that; we must with one
 eye look upon our sins, and with the other
 look upon God's mercy in Christ; and
 therefore if the best grief must be moderated,
 much more must the other.

31. The religious affections of God's
 people are mixed, for they mingle their
 joy with weeping, and their weeping
 with joy; whereas a carnal man's, are all

simple; if he rejoices, he is mad; if he is sorrowful (unless it be restrained) it sinks him; but grace always tempers the joy and sorrow of a christian; because he hath always something to joy in, and something for which to grieve.

32. We are members of two worlds; now whilst we live here, we must use this world; for how many things doth this poor life of ours need: we are passing away, and in this passage of ours we must have necessities; but yet we must use the world as if we used it not; for there is great danger, lest our affections cleave to the things of this present life.

33. It is a meanness of spirit in a christian to be over-joyful, or over-grieved for things worse than ourselves: if a man hath any grace, all the world is inferior to him; and therefore what a poorness of spirit is it to be over-joyful or over-much grieved, when all things are fading, and vanish so soon away: let us therefore be continually in our minds, that all things

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34. A sincere heart that is burthened with sin, desires not heaven so much, as the place where he shall be free from sin, but to have the image of God and Christ perfected in his soul; and therefore a sincere spirit comes to hear the word, not so much because an eloquent man preacheth, as to hear divine truths, because the evidence of the spirit goes with it to work those graces. You cannot still a child with any thing but the breast, so you cannot satisfy the desires of a christian, but with divine truths, as *Isa. xxvi. 8. The desire of our souls is to thy name and to the remembrance of thee.*

35. There are a thousand things that may hinder good success in our affairs. What man can apply all things to a fit issue, and remove all things that may hinder it? Who can observe persons, times, places, advantages, and disadvantages; and when we see these things, there is naturally a passion that robs us of our

knowledge; as when a man sees any danger, there is such a fear or anger, that he is in a mist; so that unless God give a particular success, there is none. As it is in the frame of a man's body, it stands upon many joints; if any of these be out of frame, it hinders all the rest.

36. If we will hold out, (because the error is in want of deep apprehension of the miseries we are in by nature,) let us labor therefore to have our hearts broken more and more. Upon this fault it was that the stony ground spoken of in the gospel, wanted fertility: therefore it is christian policy to suffer our souls to be humbled as deep as possible may be, though there may be mould enough, otherwise there may be a great joy in divine truths and they may be comfortable; but when perfection comes, and the word be unfruitful, it will be sucked up like dew when perfection comes, and the word be unfruitful.

37. What is the reason that God's children sink not to hell when troubles are upon them? Because they have an inward presence strengthening them; for

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The Holy Ghost helps our infirmities, not only to pray, but to bear crosses, enlightning them with some views of God's gracious countenance: for what supports our faith in prayer, but inward strength from God.

38. In prosperity, or after some deliverance, is the fittest time for praise, because then our spirits are raised up and cheered in the evidence of God's favor; for the greater the cross is from which we have been delivered, the more will our hearts be enlarged to praise God.

39. When we receive any good to our souls, or to our bodies, whoever is the instrument, let us look to the principal; as in the gifts we receive, we look not to him that brings, but to him who sent them.

40. Take heed of Satan's policy, that God hath forgotten me, because I am now in extremity; nay, rather God will shew mercy, for now is the special time of mercy; therefore beat back Satan with his own weapons.

41. Whatsoever God takes away from his children, he either supplies it with a much greater favor, or else with strength to bear it; God gives charge to others to take care of the fatherless and widow, and will he neglect them himself?

42. That is spiritual knowledge which alters the taste and relish of the soul; for we must know there is a bitter opposition in our nature against all saving truths; there is a contrariety between our nature and that doctrine which teaches us that we must deny ourselves, and be saved by another; therefore the soul must first be brought to relish, before it can digest; there must be first an holy harmony between our nature and divine truth.

43. If we will walk aright in God's ways, let us have heaven daily in our eyes, and the day of judgment, and times to come; so faith will steer the course of our lives, and breed love in the use of the means, and patience to pass under all conditions: let us have our eye with Moses, upon him that is invisible.

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44. A man may know that he loves the world, if he be more careful to get than to use it; we are but stewards, and should consider, I must be as careful in distributing as in getting; for when we are all in getting, and nothing in distributing, this man is a worldling: though he be moderate in getting without wronging any man, yet the world hath gotten his heart, because he makes not that use of it he should.

45. It is as foolish a conceit to think that we can fit ourselves for grace, as if a child in the womb could forward its natural birth; if God hath made us men, let us not make ourselves Gods.

46. As natural life preserves itself by repelling that which is contrary to it; so where the life of grace is, there is a principle of skill, of power, and strength to repel that which is contrary.

47. It is the nature of the soul, that when it sees a succession of better things, the world seems cheap; when it sees another condition not liable to change, then

it hath a sanctified judgment to esteem things as they are, and so it over-comes the world.

48. In the covenant of grace, God intends the glory of his grace above all. Now faith is fit for it, because it hath an uniting virtue to knit us to the Mediator, and to lay hold of a thing out of ourselves; it empties the soul of all conceit of worth, or strength, or excellence in the creature, and so it gives all the glory to God and Christ.

49. What we are afraid to speak before men, and to do for fear of danger, let us much more be afraid to think before God; therefore we should stifle all evil conceits in the very conception, in their very rising: let them be used as rebels and traitors, be smothered at the first.

50. The heart of man, till he be a believer, is in a wavering condition; it is never at quiet; it is the happiness of the creature to be satisfied, and to have rest; for perplexity makes a man miserable. If a man have but a little scruple in his

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conscience, he is like a ship in the sea tossed with contrary winds and cannot come to the haven.

51. The righteousness of works leaves the soul in perplexity ; that righteousness which comes by any other means than by Christ, leaves the soul unsettled, because the law of God promiseth life only upon absolute and personal performance. Now the heart of man tells him, that this he hath not done ; such and such duties he hath omitted ; and this breeds perplexity because he hath not any support.

52. Glory follows afflictions, not as the day follows the night, but as the spring follows the winter ; for the winter prepares the earth for the spring, so do afflictions sanctified, prepare the soul for glory.

53. This life is not a life for the body but for the soul, and therefore the soul should speak to the body : if thou movest me to fulfil thy desires now, thou wilt lose me and thyself hereafter : but if the body be given up to Christ, then the soul

will speak a good word for it in heaven. Lord, there is a body of mine in the grave in yonder world, that did fast for me and pray with me: it will speak for it as Pharaoh's butler to the king for Joseph.

54. Afflictions make a divorce and separation between the soul and sin: it is not a small thing that will work sin out of the soul; it must be the spirit of burning, the fire of affliction sanctified; heaven is for holiness, and all that is contrary to holiness, affliction works out, and so frames the soul for further communion with God.

55. When the soul admires spiritual things, it is then a holy frame, and so long it will not stoop to any base comfort. We should therefore labor to keep our souls in a state of holy admiration.

56. All those whom Christ saves by virtue of his merit, to them he discovers their wretched condition, and instead thereof a better to be attained; he shews by whom we are redeemed, and from what, and unto what condition; the Spirit informing us thoroughly that God

enters into covenant with us through
Christ.

57. Spiritual duties are as opposite to
flesh and blood, as fire to water; but as
ointment makes the members nimble and
strong, so where the Spirit of God is in
any man, it makes him nimble and strong,
and cheerful to good duties; but when
we are drawn to them as a bear to the
flake, for fear, or by an inbred natural
custom, this is not from the Spirit; for
where the Spirit is, there duties are per-
formed without force, or fear, or vain hope.
A child needs no extrinsecal motion to
make him please his father, because it is
inbred and natural to him.

58. As the weights of a clock make
all the wheels to go, so artificial christians
are moved with things without them;
for they want this inward principle to
make them do good things freely; but
where the Spirit of God is, it works a
kind of natural freedom.

59. As the woman in the law, when
she was forced by any man, if she cried

out, was then blameless; so if we unfeignedly cry unto Christ, and complain of our corruptions, that they are too strong for us, this will witness to our hearts that we are not hypocrites.

60. Good duties come from unsound christians as fire out of a flint; but they flow from a Child of God, as water out of a spring; yet because there is flesh in them as well as spirit, therefore every duty must be gotten out of the fire: and yet there is a liberty, because there is a principle in them that resist the flesh.

61. God's children are hindered in good duties by an inevitable weakness in nature, as after labour with drowsiness; therefore the spirit may be willing when the flesh is weak. If we strive therefore against this deadness and dullness, Christ is ready to make excuse for us, (if the heart be right) as he did for his disciples.

62. A child of God is the greatest freeman, and the best servant, even as Christ was the best servant, yet none so free and the greater portion any man

path of his Spirit, the freer disposition he
ath to serve every one in love.

63. Sight is the noblest sense, it is
quick, it can see from earth to heaven in
moment; it is large, it can see the he-
isphere of the heavens with one view;
is sure and certain, for in hearing we
may be deceived; and lastly, it is the
most affecting sense: even so is faith the
quickest, the largest, the most certain, and
most affecting: it is like an eagle in the
clouds; at one view it sees Christ in
heaven, and looks down upon the world;
sees backwards and forwards; it sees
things past, present, and to come; and
therefore it is that this grace is expressed
by beholding.

64. A veil of covering had two uses
amongst the Jews, one was subjection, and
therefore the women were veiled; another
was obscurity, and therefore was the veil
on Moses' face. Both these are now taken
away in Christ; for we serve God as sons,
and as a spouse her husband; we are still
in subjection, but not servile; and now

also with open face, we behold the glory of the Lord; we behold the things themselves, they are now clearly laid open, the veil is taken away.

65. Our happiness consists in due subordination and conformity to Christ and therefore let us labour to carry ourselves as he did, to his Father, to his friends, to his enemies. In the days of his flesh, he prayed whole nights to his Father. How holy and heavenly-minded was he, that took occasion from vines and stones, and sheep, to be heavenly minded; and when he rose from the dead his talk was only of things concerning the kingdom of God, for his carriage to his friends. *He would not quench the smoking flax, nor break the bruised reed*; he did not cast Peter in the teeth with his denial; he was of a winning and gaining disposition to all, for his carriage to his enemies; he did not call for fire from heaven to destroy them, but shed many tears for them that shed his blood. *O Jerusalem, &c.* and upon the cross

Father forgive them for they know not what they do: so that if we will be minded like unto Christ, consider how he carried himself to his Father, to his friends, to his enemies, yea to the devil himself. When he comes to us in wife, children, friends, &c. we must do as Christ did, say to Satan, get thee hence; and when we deal with those that have the spirit of the devil in them, we must not render reproach for reproach, but answer them, *It is written.*

66. When we find any grace wrought in us, we should have a holy esteem of ourselves, and say, when we are tempted to sin; What! I that am an heir of heaven, a king, a conqueror, a son of God, a freeman, shall I debase myself? God hath put a crown upon my soul, and shall I cast my crown into the mire? no, I will be more honorable. These are no proud thoughts, but befitting our state.

67. Those that have eyes dazzled with the false lustre of the world, want spiritual light: Christ himself when here upon earth, lived a concealed life, only at cer-

tain times some beams broke out: so Adam
it comfort us, that our glory is hid and fr
Christ, now it is clouded with the malire
of wicked men, and with our own infir
mities: but let us comfort ourselves with
this, that we are glorious in the eyes of
God, and his holy angels.

68. As children after a fit of sickness
grow much; so God's children grow
especially after their falls; sometimes
humility, sometimes in patience; as we
may observe in plants and herbs, they
grow at the root in winter, in the leaf
summer, and in the seed in autumn: so
christians appear. sometimes humble, some
times spiritual and joyful, and sometimes
they grow in spiritual courage.

69. That which we drew from the first
Adam, was the displeasure of God; but
draw from the second Adam the favor
God; from the first Adam we drew corrup
tion, from the second Adam we draw
grace; from the first Adam we derive
misery and death, and all the miseries
follow death; we draw from the second

t: so Adam, life and happiness; whatsoever we
is hid from the first Adam, we have it re-
he maligned more abundantly in the second.

own infirmities. 70. Grace makes us glorious, because
elves with it puts glory upon the soul; carries the
he eyes of the world above all earthly things; tramples
the world under her feet; it prevails
f sickness against corruptions that foil ordinary men.
en grown man is not more above beasts, than a
ometimes a Christian is above other men.

e; as we see. 71. It is an evidence that we are par-
rbs, the workers of God's grace, if we can look
the least upon the lives of others much better than
turn: we love and esteem them glorious.
ble, some man may see grace in others with a
sometimes a malignant eye; for natural men are so
in-glorious, that when they see the lives
of other men outshine theirs, instead of
d; but by imitation, they darken them; that grace
e favor they will not imitate, they will defame;
drew conclusions therefore when persons can see grace in
we draw conclusions, and honor it in them, it is a sign they
we derive grace themselves. Men can endure
sufferings in Books, and to hear good of men
the second that are dead, but they cannot endure

good in the lives of others to be in their eyes, especially when they come to compare themselves with them, they love not to be out-shined.

72. As the sun goes his course, though we cannot see it move; and as plants and herbs grow, though we cannot perceive them grow; even so it follows not that a christian grows not, because he cannot see himself grow; nay, if believers decay in their first love, or in some other grace, yet another grace may grow and increase as their humility, their broken-heartedness; sometimes seem not to grow in the branches when they may grow at the root upon a check, grace breaks out more; as we say after a hard winter, there usually follows a glorious spring.

73. God's children never hate corruption more, than when they have been overcome by corruption; the best men living have corruptions which they see not till they break out by temptations. Now when these corruptions are made known to us, it stirs up our hatred, and

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atred stirs up endeavour, and endeavour
our revenge, so that God's children
should not be discouraged for their falls.

74. When the truth of grace is
brought in a christian, his desires go be-
yond his strength, and his prayers are
answerable to his desires. Whereupon
it is that young christians often call their
state in question, because they cannot
bring heaven upon earth, because they
cannot be perfect; but God will have us
depend upon him for increase of grace,
in a daily expectation.

75. Christ is our pattern, whom we
must strive to imitate; it is necessary that
our pattern should be exact, that so we
might see our imperfections and be hum-
bled for them, and live by faith for our
sanctification.

76. Consider Christ upon the cross
as a public person, that when he was cru-
cified, and when he died for my sins;
and this knowledge of Christ will be a
crucifying knowledge; this will stir up
my heart to use my corruptions, as my

sin used Christ; as he hated my sin, so it will work the same disposition in me, to hate this body of death, and to use it as it used Christ; as we see this clearly, it will conform us to Christ.

77. With our contemplation, let us join this kind of reasoning; God so hated pride, that he became humbled to the death of the cross, to redeem me from it; and shall I be proud? and when we are stirred up to revenge, consider that Christ prayed for his enemies; when we are tempted to disobedience, think God in my nature was obedient unto death; and shall I stand upon terms? and when we grow hard-hearted, consider Christ became man, that he might shew bowels of mercy: let us reason thus when we are tempted to any sin, and it will be a means to transform us into the likeness of Christ.

78. When we see God blasphemed, or the like, let us think how would Christ stand affected, if he were here: when he was here upon earth, how zealous

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ous was he against profaneness; and shall
be so cold? when he saw the multitude
wander as sheep without a shepherd, his
bowels yearned; and shall we see so many
poor souls live in darkness, and our
bowels not yearn over them?

79. We must look upon Christ, not
only for healing, but as a perfect pattern
to imitate; for wherefore else did he live
so long upon the earth, but to shew us
an example. And let us remember that
we shall be accountable for those good
examples which we have from others.
There is not an example of an humble,
holy and industrious life, but shall be
aid to our charge; for God doth purpose-
ly let them shine in our eyes, that we
might take example by them.

80. As the spirits in the arteries
quicken the blood in the veins, so the
Spirit of God goes along with the word
and makes it work. St. Paul speaks to
Lydia, but the Spirit speaks to her heart.
As it was with Christ himself, so it is
with his members: He was conceived

by the Spirit, anointed by the Spirit, sealed by the Spirit; he was led into the wilderness by the Spirit, he offered up himself by the Spirit, and by the Spirit he was raised from the dead; even so the members of Christ do answer unto Christ himself: all is by the Spirit; we are conceived by the Spirit; the same Spirit that sanctified him sanctifies us: but first we receive the Spirit by way of union, and then unction follows after: when we are knit to Christ by the Spirit, then it works the same in us as it did in him.

81. When a proud wit and supernatural truths meet together, such a man will have something of his own; therefore, in reading and studying of heavenly truths, (especially the Gospel) we must come to God for his spirit, and not venture upon conceit of our own parts, for God will curse such proud attempts.

82. Many men think that the knowledge of divine truths will make them divine; whereas, it is the Holy Ghost only that gives a taste and relish: for

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without the Spirit their hearts will rise, when the Word comes to them in particular, and tells them you must deny yourself, and venture your life for his truth.

83. When men understand the scriptures and yet are proud and malicious, we must not take scandal at it for their hearts were never subdued: they understand supernatural things by human reason alone, and not by divine light.

84. Those that measure lands are very exact in every thing, but the poor man whose it is, knows the use of the ground better, and delights in it more, because it is his own: so it is with those ministers that can exactly speak of heavenly truths, yet have no share in them; but the poor soul that hears them, rejoiceth, and saith, these things are mine.

85. This life is a life of faith, for God will try the truth of our faith, that the world may see that God hath such servants as will depend upon his bare word: it were nothing to be a christian, if we

could see all here; but God will have his children to live by faith, and take the promises upon his word.

86. The nature of hope is to expect that which faith believes: what could the joys of heaven avail us, if it were not for our hope? it is the anchor of the soul, which being cast in heaven, it stills the soul in all troubles, combustions, and confusions that we daily meet with in the present world.

87. It is too much curiosity to search into particulars, as what shall be the glory of the soul, and what shall be the glory of the body; rather study to make a gracious use of them, and in humility say, Lord, what is sinful man that thou shouldest so advance him! The consideration of this, should make us abase ourselves, and in humility give thanks afore-hand, as Peter did, 1 Pet. i. 3. when he thought of an inheritance incorruptible, undefiled, that fadeth not, he gave thanks, *Blessed be God the Father of our Lord Jesus Christ,*

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*which according to his infinite mercy,
hath begotten us, &c.*

88. When we see men look big and swell with the things of this life, let us in a holy kind of state think of our happiness in heaven, and carry ourselves accordingly. If we see any thing good in this world, let us say to our souls, this is not what I look for; or when we hear of any thing that is good, let us say that I can hear this, but desire the chief good; or when we understand any thing here below, this is not the thing I long for; *but for things that eye hath not seen, nor ear heard, nor that ever entered into the heart of man.*

89. There are four things observable in the nature of love; first, an estimation of the party beloved; secondly, a desire to be joined to him; thirdly, a settled contentment; fourthly, a desire to please the party in all things: so there is first in every christian an high estimation of God and Christ; he makes choice of him above all things, and speaks largely in his commendation; secondly, he desires to be

united to him; and where this desire is there is an intercourse; he will open his mind to him by prayer, and go to him in all his consultations for his counsel: thirdly, he places contentment in him alone because, in his worst conditions, he is in peace and quiet, if he may have his countenance shine upon him; fourthly, he seeks to please him, because he labors to be in such a condition that God may delight in him: his love stirs up his soul to remove all things distasteful to him; he asks, as David did, *Is there never one left of the house of Saul, to whom I may do good for Jonathan's sake?*

90. Infirmities in God's children preserve their grace, therefore it is that in scripture where God honors the saints there weaknesses are made known: Jacob wrestled with God and prevailed, but he halted; and Peter, *Upon this rock will I build my church; yet get thee behind me satan.* Paul was exalted above measure with revelations; but he had the messenger of satan to buffet him.

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91. It is the endeavor of an evil man to quench a great deal of good for a little ill; but Christ cherishes a little grace, though there be a great deal of corruption, which yet is as offensive to him as smoke to us; therefore we should labor to gain all we can by love and meekness.

92. Christians find their corruptions more offensive to them, than when they were in a state of nature; and therefore it is that they think their state is not good; but corruption boils more because it is restrained.

93. The more of the will, the more venious the sin, when we venture upon sinful courses; upon deliberation, it exceedingly wastes our comfort: when we fall into sin against conscience, and abuse our christian liberty, God fetches us again by some severe affliction; there shall be a cloud between God's face and us; and he will suspend his comforts for a long time; therefore let no man venture upon sin, for God will take a course with him that shall be much to his sorrow.

94. The reason why some weak christians have more loving souls than men of greater parts, is because great men have corruptions answerable to their parts; great gifts, great doubts; they are entangled with arguments, and study to inform their brains, when others are warm with pious affections. A poor christian cares not for cold disputes, instead of these he grows in divine love, which is the reason why such often go to heaven with great joy, whilst others are entangled and under doubts and fears.

95. Many men are troubled with cold affections, and then they think to work love out of their own cold hearts; but we must beg of God the spirit of love; we must not wait to bring love to God, but fetch love from him, then shall we aspire towards God.

96. When we love things baser than ourselves, it is like a clear stream that runs into a sink; as our love therefore is the best thing we have, and none deserves it more than God; so let him have our

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ve, yea the strength of our love, that
we may love him with all our souls and
with all our mind, and with all our
strength.

97. As the sun when it hath gotten
to any height, scatters the clouds, so a
christian is then in his excellency, when he
can scatter doubts and fears; when in
distress he can do as David did, comfort
himself in the Lord his God.

98. Many men would be in Canaan
as soon as they are out of Egypt, they
would be at the highest pitch presently;
but God will lead us through the wil-
derness of temptations and afflictions, till
we come to heaven; and it is a part of
our christian meekness to submit to God
and not to murmur, because we are not
what we would be; but let us rather mag-
nify the mercies of God that works in
any love of good things, and that he
purchaseth us any of the first fruits of
glory.

99. As noblemen's children have tu-
tors to guide them, so God's children

have the Spirit telling them, this you shall do, and that you shall avoid. The Spirit not only renews our nature, but leads us forward unto perfect holiness. Wicked men have the Spirit knocking, and fain would enter, but they will not hear; but God's children have the same dwelling in them, and he is their constant guide.

100. A christian is now in his minority, and therefore not fit to possess all that he hath a title to, but yet so much allotted to him as will conduct him through life, and give him a passage to heaven: If therefore he be in want, he hath contentment, and in suffering he hath patience, &c. All things are his, as well what he wants, as what he enjoys.

101. The word of God dwells in our hearts, when it rules in the soul, when it directs our thoughts, affections, and conversations; so that we dare not do any thing contrary thereunto, but we shall be checked: who shall get out that which

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God's finger hath written in our hearts? of fire nor faggot, no temptation whatever.

102. We shall never be satisfied to our comfort, that the scripture is the word of God, unless we know it from itself by its own light; and it shews itself abundantly to a believer to be so in casting down the soul and altering the mind and conversation; when the word is only in the head, if there come a temptation stronger than our faith, then we despair: the word is far off from those that can only discourse and talk of it, when they see it only as a natural truth; when they look upon holy things, not in a divine but in a human manner, and by reason alone.

103. When the word dwells as a familiar in the heart, to direct, counsel and comfort us, then it is a sign it abides there; the devil knows good and hates it, therefore knowledge alone is nothing; but when the promise doth alter the temper of the heart itself, then it is engrafted there.

104. God excepts against none, if we

do not except ourselves; therefore thou, whosoever thou art, man or woman, wilt come and take Christ upon his own terms, for thy Lord and Husband, for better, for worse, with persecutions, affliction, crosses, &c. Take Christ thus and take him for ever, and thou shalt be saved.

105. When we believe divine truths by the Spirit, they work upon the heart and draw the affection after them; therefore if we spiritually believe the gospel we shall have our souls carried out to love and embrace it with joy and comfort.

106. We may be brought very low but we shall not be confounded; we may be brought near confusion to shew us the vanity of the creature; in the judgment of the world we may seem to be confounded, but the hand of mercy shall fetch us up again; let the depth of our misery be what it will, we shall not be ashamed.

107. The reason why God's children may oftentimes with great perplexity

doubt of their salvation, is, because they have a principle of nature in them, as well as of grace; corruption will breed doubts, as rotten wood breeds worms; and as vermin comes out of putrefaction, so doubts and fears come from remaining corruption.

108. For want of watchfulness, God often gives us up for a time to such a perplexed estate that we shall not know that we have any grace; and though we may have a principle of grace in us, yet we shall not know it, but may even go out of the world in darkness.

109. We ought not at any time to deny the truth, nor yet at all times to confess it, for good actions and graces are like princes that only appear abroad on some special occasions, and so if some circumstances in our confession be wanting, the action is marred. Its true of actions as of words: A word spoken in season, is like apples of gold in baskets of silver, therefore wisdom must be our

guide; for speech is then only good, when it is better than silence.

110. It is not lawful for any weak christian to be present at the mass; Dinah ventured abroad and came crackt home; its just in God, that those that dally with any temptations should be caught, as many idle persons often have been.

111. He that will not now deny himself in lust, in a lawless desire, will not deny himself in matters of life in time of trial. He that hath not learnt the mortification of the flesh in time of peace, will hardly be brought to it in time of trouble.

112. We must not only stand for the truth but we must stand for it in a holy manner, and not as proud persons do; we must observe that rule, in the first of Peter, ii. 15. and do it in meekness and fear; we must not bring passion into God's cause, nor must our lives give our tongues the lie.

113. There is such a distance between corrupt nature and grace, that we must

ve a great deal of preparation, and though there be nothing in preparation bring the soul to have grace, yet it brings the soul to a nearer distance than those that neglect the means of grace and without restraint.

114. Nature cannot work above its own powers, as vapors cannot ascend higher than the sun draws them: our hearts are naturally shut, and God opens them by his Spirit in the use of the means. The children of Israel in the wilderness saw wonders upon wonders, and yet when they came to be proved, they would not believe.

115. It is God's free love that hath cast us into these happy times of the Gospel; and it is further love, that makes choice of some and leaves others. This should therefore teach us sound humility, considering that God must open the heart or else it will remain eternally shut.

116. As grace is not of our own getting, this should teach us patience and hope towards others, waiting, if God at

any time will give them repentance though God work not effectually the first time of conviction, nor the second; yet we must still wait, as the man that lay at the pool of Bethesda for the moving of the water.

117. He that attends to the word of God, doth not only know the words (which are but the shell) but he knows the things, he hath spiritual light to know what faith and repentance are; there is at that time a spiritual echo in the soul, as Psal. xxvii. 8. *When thou saidst, seek ye my face, my heart said unto thee, thy face Lord will I seek*: Therefore must men judge of their profiting by the word not by carrying of it in their memories but by being made able by it to bear crosses and to resist temptations, &c.

118. There should not be intimate familiarities but where we judge men true christians, and towards those whom upon good grounds we judge to be such, we must be gentle and easy to be entreated

therefore wrong them if we shew ourselves strange to them.

110. True faith works love and then works by love; when it hath wrought that holy affection, it works by it, as when the plant is engrafted and the scion takes, it soon grows and shews itself in good fruits.

120. The word from the mouth of God is more ancient than the scripture, for the first word of scripture was the promise, *The seed of the woman should break the head of the serpent.* The scripture is but the modus, the manner of conveying the word of God; this scripture is the rule whereby we must walk, and the judge also of all controversies of religion, and in spite of the church of Rome it will judge them. S. Augustine hath an excellent remark; "when there is contention betwixt brethren, witnesses are brought, but in the end, the words, the will of the dead man is brought forth, and these words determine: Now shall the words of a dead

“man be of force, and shall not the word of Christ determine? therefore look ye to the scripture.”

121. All idolaters shall be ashamed that worship images, that trust to broken cisterns. Let those be ashamed that trust to their own wit and policy; all those shall be ashamed that exalt themselves upon any earthly things, for these creatures will be taken away, and then they shall fall; these false reports shall make them all ashamed.

122. The way to bring faith into the heart, is, first, there must be a judicious convincing knowledge of the vanity of all things within us and without us, that seem to yeild any support to the soul, and then the soul is carried to lay hold on Christ, as David saith, *I have seen the end of all perfection.* Secondly, the soul must be convinced of an excellency in religion above all in the world, or else it will not rest, for the heart of man would choose the best, and when it is persuaded that the gain in religion is

the world above the world, then it yeilds. And
fore lowly, a consideration of the firmness
of the ground whereupon the promise is
asham'd; humbly put God to it therefore,
to broken, rather to make his promise good, or to
that true, disappoint us and he will be sure to make
all the good in our forgiveness of sin, progress
himself in grace, and strength in all temptations
these crosses and times of trouble.

123. Man is naturally of such a spirit,
that if he hath not what he would, and
when he would, he gives up hope, and
hastily makes off all; there is not a greater
judicial difference between a child of God, and
vanity one that wants faith, than to be hasty;
at us, though men though they may be moral,
the sooner they are of this mind; they will
lay he labour to be sure of something here; they
we seen must have present pleasures and present
indly, profits, if God will save them in that
excellence; well, if not, they will put it to
ld, or the venture.

124. There be many things to hinder
his grace of waiting; there is a great
deal of tedious time, and many crosses

we meet with, as the scorn and reproof of this world, and many other trials. God seems also to do nothing less than to perform his promise; but let us comfort ourselves with this, that he waits to do them good that waits upon him.

125. We should labour to agree mutually in love, for that wherein any christian differs from another, it is but in petty things; grace knows no difference, the worm knows no difference, the day of judgment knows no difference. In the worst things we are all alike, base and in the best things we are all alike, happy, only in this world God will have distinctions for order sake, but else there is no difference.

126. Christians are like to many men of great means, that know not how to make use of them; we live not like ourselves; - bring large faith, and we shall have large grace and comfort; we are scanty in our own bowels, therefore labour to have a large faith answerable to our large riches; and though christians be like

ough in outward things, and often
mes poorer than other men, yet they are
ch, for Christ is rich unto them, in their
osses, and abasements; that which they
ant in this world shall be made up in
ace and glory hereafter.

127. We ought daily to imitate Christ
our places, to be good to all, as the
ostle saith, *be abundant always in the
orks of the Lord*; let us labour to have
rge hearts, that we may do it seasonably
d abundantly and unweariedly; the
ve of Christ will give to us the same
pression that was in him.

128. None come to God without
Christ, none come to Christ without faith,
one come to faith without the means, none
joy the means but where God hath
nt them; therefore where there were no
eans of salvation before the coming of
Christ, there was no visible intendment
God ordinarily to grant salvation.

129. Preventing mercy is the greatest;
w many favors doth God present us
th? we never asked for our being, nor
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for that tender love which our parents bore towards us in our tender years we never asked for our baptism and ingrafting into Christ: What a motive therefore is that to stir us up, that when we come to years, we may plead with the Lord, and say, thou hadst a care of me before I had a being, and therefore much more wilt thou now have a gracious care of me (whom thou hast reconciled to thyself) and remember me in mercy for time to come, and even throughout eternity.

130. If God's mercy might be overcome with our sins, we should overcome it every day; it must be rich mercy that can fully and for ever satisfy the soul; and therefore the apostle never speaks of it without the extensions of love, the height and depth; we want words, we want thoughts to conceive it; we should therefore labor through grace to frame and raise our souls to rich and large conceptions and apprehensions of mercy that is sovereign and divine.

131. God is rich in mercy, not only to our souls, but in providing all things we stand in need of; he keeps us from evil, and so he is called a Buckler; he gives us all good things, and so he is called a Sun; he keeps us now in a good condition, and will advance us still higher, even so far as our nature shall be capable in the heavenly world.

132. The sun shines on the moon and stars, and they shine upon the earth; so both God shine in his goodness and grace upon us, that we might shine in our extensions of goodness unto all men, specially unto them of the household of faith.

133. We are stiled in scripture good and righteous, because our understandings, our wills and affections are our own; but so far as they are holy, they are the Holy Ghost's: We are the principal in our actions, as they are actions; but the Holy Ghost is principal of the holiness of the actions; the gracious government of the new creature is from the Spirit;

if the Holy Ghost refuseth his government, and doth not guide and assist us in every holy action, we must be at a stand and can proceed no further.

134. Every man naturally is a god unto himself, not only in reflecting upon himself, but in setting about divine things in his own strength; as if he were principal in his own actions, coming to them in the strength of his own wit, and in the strength of his own reason; the seed is in all men by nature, until God shall have turned a man out of himself, by the power of the Holy Ghost.

135. Those that care not for the Word, are strangers to the Spirit, and those that care not for the Spirit, never make a right use of the Word. The Word is nothing without the Spirit, is animated and quickened by the Spirit; the Spirit and the Word are like the veins and the arteries in the body, they give quickening and life to the whole body; and therefore, where the Word is most revealed, there is most of the Spirit.

govern but where Christ is not opened in the
first us Gospel, there the Spirit is not at all visible
t a stand in his saving power.)

136. When Christ comes into the
s a go soul by the Spirit, then he carries him-
fing a self familiarly, discovering the secrets of
ut divine God the Father, and shewing what love
f he we here is in God towards us; he teaches
oming us how to carry ourselves in all seeming-
wit, and neglects, and when we are at a loss, he
son; th opens a way for us, resolves our doubts,
ntil G comforts us in our discouragements, and
of carn makes us go boldly to God in all our
Ghosts wants.

for th 137. As we may know who dwells
pirit, an in a house by observing who go in and
rit, nev come out, so we may know that the
d. Th Spirit dwells in us, by observing what
Spirit, sanctified speeches he sends forth, and
e Spirit what delight he hath wrought in us to
like th things that are spiritual, and what price
ody, th we set upon them. Whereas a carnal
he wh man lowers the price of spiritual things,
Word because his soul cleaves to something that
e Spirit he rejoices in far more, and this is the

cause why he slight the directions and comforts of the world; but those in whom the Spirit dwells, will consult with it, and not regard what flesh and blood will dictate, but will follow the direction of the Word and Spirit of God.

138. A christian will not do every common thing, but first he sanctifies them, he dedicates himself, his person, and his actions to God, and so sees God in all things; whereas a carnal man sees reason only in all that he doeth; but a christian sees God in crosses to humble him, and every thing he makes spiritual; yet because there is a double principle in him, there will be some stirring of the flesh in his actions, and sometimes evil will appear most; but here is the excellency of a christian's state, that the Spirit will work it out at the last; it will never let his heart and conscience alone till it be wrought out by little and little.

139. The Spirit of God may be known to be in weak christians, as the soul is known to be in the body by the

ulses; even so the Spirit discovers it-
self in them by pulses, by groaning;
sighing, complaining, that it is so with
them, and that they are no better, so that
they are out of love with themselves;
this is a happy sign that the Spirit in
some good measure dwells in such souls.

140. Where the Spirit dwells largely
in any man, there is boldness in God's
cause, a contempt of the world, *He can
do all things through Christ that strength-
ens him*, his mind is content and settled;
he can bear with the infirmities of others,
and not be offended (for it is the weak-
ness of the Spirit that are offended) he is
ready in his desires to say, *Come Lord
Jesus come quickly*. But where corrup-
tion bears too much sway, there is, *O stay
a little that I may recover my strength*;
that is, stay awhile that I may repent, for
the soul in the present frame is not fit to
appear before God, but where the Spirit
dwells in grace and divine comforts.

141. When we are young, carnal de-
light leads us, and when we are old,

covetousness drowns us, so that if our knowledge be not spiritual, we shall never hold out: and the reason why at the hour of death so many despair, is because they had knowledge without the Spirit.

142. God gives comforts in the exercise and practice of grace; we must not therefore snatch comforts before we are fit for them; when we perform precepts then God will bestow comforts. If we will make it good indeed that we love God, we must keep his commandments; we must not keep one but all; it must be universal obedience fetched from the heart-root, and that out of love.

143. It is a true rule in divinity, that God never takes away any blessing from his people, but he gives them a better; when Elijah was taken from Elisha into heaven, God doubled his Spirit upon Elisha; if God take away wife or children, he gives better things for them; the disciples parted with Christ's bodily presence, but he sent them the Holy Ghost.

144. God will be known of us in those things wherein it is our comfort to know him; in all our devotion the whole council of heaven comfort us jointly; the second person prays to the Father, and he sends the third; and as they have several titles, so they all agree in their love and care to comfort.

145. In trouble we are prone to forget all that we have heard and read that makes for our comfort. Now what is the reason that a man comes to think of that which otherwise he should never have called to mind? the Holy Ghost brings it to his remembrance, he is a Comforter, bringing to mind useful things at such times when we have most need of them.

146. Those that care not for the word of God, reject their comfort; all comfort shall be drawn out of the scriptures, which are the breasts of consolation: many are bred up by education to know the truth, and are able to discourse of it, but they want the Spirit of truth, and that is the reason why all their know-

ledge vanifheth away in time of trial and temptation.

147. No man is a true divine but the Child of God; he only knows heavenly things by a holy light and life; other men, though they speak of these things yet they practically know them not. Take the most myſtical points in religion, as juſtification, adoption, peace of conſcience, joy in the Holy Ghoſt, the ſweet benefit of communion of ſaints, the excellent ſtate of a chriſtian in extremity to know what is to be done upon all occaſions, inward ſight and ſorrow for ſin, they know not what theſe things mean, for how aptly ſoever they may diſcourſe of them, yet the things themſelves are myſteries, repentance is a myſtery, joy in the Holy Ghoſt is a myſtery; no natural man though he be never ſo great ſcholar knows theſe things experimentally; he knows them only as phyſicians know phyſic by their books, but not a ſick man by his own experience.

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148. It is a great scandal to religion
that men of great learning and parts are
sick men, hereupon the world comes
to think that religion is nothing but an
empty name, so that without this inward
special illumination, they never see spiri-
tual things experimentally; and though
they know these things in the brain, yet
secretly in the hearts they make a scorn
of conversation and mortification; and
though a preacher may speak of these
things excellently and to admiration, yet
in particular he hath no power of them
in his heart.

149. It is good and comfortable to
compare our condition with the condition
of the men of the world, for howsoever
they may excel riches and learning, yet
we have cause to bless God, as Christ
saith in Matthew xi. 25. *I thank thee*
Father, Lord of heaven and earth,
because thou hast hid these things from
the wise and prudent, and hast revealed
them unto babes. It is good in all outward
discouragements when things go not well

with us thus to reason with ourselves
 Wilt thou change thy state with the
 men of the world? God hath advanced
 thee to a higher order: let them have
 their greatness; alas they are miserable
 creatures notwithstanding all that they
 enjoy!

150. If we desire to have the Spirit
 we must wait in the way of duty, as the
 apostles waited many days before the
 Comforter came; we must also empty
 our souls of self-love and the love of the
 things of the world, and willingly enter
 upon those crosses that bring our souls out
 of love with them. The children of
 Israel in the Wilderness had no manna
 till they had spent their onions and gar-
 lick, so this world must be out of request
 with us before we can be spiritual; let
 us through grace therefore labor to see the
 excellency of spiritual things, and be-
 come cheap and poor must all the glory of the
 world appear! These things duly thought
 of and considered will make our desires
 more and more spiritual.

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151. The Holy Ghost would not come till Christ by his death had reconciled his Father, and after that as an argument of full satisfaction, had risen again, because the Holy Ghost is the best gift of God; and whatsoever grace or comfort was received before, was by virtue of this, so that the sending of the Holy Ghost is the best fruit of God's reconciliation.

152. Let a particular judgment come upon any man, presently his conscience calls back what sins long past have been committed by him, so that this waking of conscience shews that we are all sinful creatures.

153. Every man by nature though the wisest till he be in Christ, is a slave to the devil, who abuses his wits and parts, and makes him work out his own damnation; this is not the condition of a few fools, but the greatest and wisest in the world; satan leads them to honors and sumptuousness, as a sheep is led by a green bough; this crafty serpent goes

with the stream of man's nature and is never discerned.

154. As when a man is called before a judgment-seat, being guilty of many crimes, the judge offers him his benefit (benefit of clergy) as meaning to free him by that means, but he cannot read now he is condemned partly for his former faults, but especially because he cannot read, and therefore cannot have the benefit of the law; so is a wicked man through his not believing in Christ because the remedy is prepared but he takes not hold of it. In this sense (some divines speak) no sin but infidelity condemns a man; for if a man could believe and repent, no sin should be prejudicial to his salvation. We had therefore to look well to our faith without want of belief seals a man up under sin; a man is imprisoned in his conscience until he comes to Christ, and conscience is his jailor; his conscience enlightened by the law, tells him he is guilty of

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such sins, and hereupon as in custody
heps him to further judgment.

155. There is a miserable cozenage
sin; naturally men will deny sin or
diminish it, as Adam did, and as
ul, when Samuel came to convince
n; I have faith he, done the command-
nt of the Lord, and when he was
ven from that, then he did but spare
m for sacrifice; but when nothing
uld satisfy, then I pray thee honor me
fore the people. Things we cannot
lify, yet we will excuse; unless God
me by his Spirit, we are ready to shift
em off, but when the Spirit comes and
kes away all these fig-leaves, then he
nvinces each of his miserable condition,
only in general, but the Spirit work-
g together with the word, brings him
confess I am the man.

156. The affections of grief and sor-
w follow upon the discovery of sin by
e ministry of the word; where the
gment is convinced, the affections are
rred up with hatred against that sin, and

where this is not, there is no conviction; when a man cries for mercy as for himself, this is an argument of sound condition. He that is truly convinced will be as glad of a pardon as a malefactor that stands at the bar condemned.

157. It is the policy of the devil to labor to make us slight the gracious work of conviction; for he knows that what ever is built upon a false foundation will come to nothing, and therefore he makes us slight the work of self-examination and searching ourselves; but slight this and slight all; for if thou beest careless of searching and examining thyself, thou wilt also be partial in thy repentance and obedience.

158. Natural men labor to quiet the checks of conscience by sensuality; they are loath to know themselves to be what they are, they are of the devil's mind; if they would not be tormented before their time; such men when they are alone are afraid of themselves; as the elephant will not come near the waters because he

will shape, he would not see himself, so
for men by nature will not come under (the
condition of) the light lest they should see their
infirmities; for nature is so foul by sin,
that when a man sees himself, unless he be
in a better condition, it will drive him
to despair.

159. We ought to have special high
conceptions of the grace and lordship of
Christ, as lord paramount over all our
enemies, the fear of death and the wrath
of God, yea whatsoever is terrible to us,
for he hath freed us from the fear of evil.

160. No sin is so great but the satisfac-
tion of Christ and his mercies are
greater; it is beyond comparison. Fa-
thers and mothers in tenderest affections
are but beams and trains to lead us upwards
to the infinite mercy of God in Christ.

161. The greatest spite of a carnal
man is, that he cannot go to heaven with-
out full swing in all sin, that he cannot
enjoy his full liberty, and therefore he
labours to avoid or suppress all the ordi-
nances of God as much as he can.

162. The quintessence and spirit of the things we ask in prayer are in God as joy, and peace, and contentedness. Without this joy and peace, what are the things in the world; and in the way of these outward things, if we have him we have all, because the spirit of all is in him and him alone.

163. Prayer is a venting of our desires to God from the sense of our want, and he that is sensible of his own want is empty; a poor man earnestly pours out supplications and wrestles in prayer.

164. It is not so easy a matter to pray as men think, and that in regard of the unspiritualness of our nature compared with the duty itself, which is to draw near to a holy God, we cannot endure to sever ourselves from our lusts; there is also great rebellion in our hearts against anything that is good; Satan also is a special enemy. When we go to God by prayer the devil knows we go to fetch help and strength against him, and therefore

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purpose all he can ; but though many men
mumble over a few prayers, yet indeed
no man can pray as he ought, but he that
is within the covenant of grace and by
the Holy Ghost.

165. A child of God may pray and
not be heard, because at that time he may
be a child under displeasure : if any sin
unrepented of, we are not in a case fit
to pray. Will a king regard the petition
of a traitor that purposeth to go on in his
rebellion, or a father hear a disobedient
child ? Therefore when we come to God
we should renew our repentance, faith,
and purposes of better pleasing him, and
then remember the scripture and search
the promises as part of our best riches;
and when we have them, we should hum-
bly challenge God with his own promises.
This will make us strong and faithful in
our prayers when we know we never
pray to him in vain.

166. When we pray, God oftentimes
consenteth to give us comfort because we
are not upon good terms with him, there-

fore we should still look back to our life past; perhaps God sees thee running to this that sin, and before he will hear thee, thou must renew thy repentance for that fault; for our nature is such, that it will knock at every door and seek every corner before he will come to God; as the woman in the gospel, she sold all before she came to Christ; so that God will not hear before we forsake all helps and all false dependance upon the creature, and then he gets the greatest glory, and we have the greatest sweetness to our souls. That water which comes from the fountain is the sweetest, and so divine comfort is the sweetest, when we see nothing in the creature; and God is the best discerner of the fittest time to bestow his own consolations.

167. When God means to bestow any blessing on his church or children, he will pour out upon them the spirit of prayer, and as all pray for every one, every one prays for all; this is a great comfort to weak christians when the

life passeth, cannot pray, the prayers of others shall
to this end prevail for them.

168. A fool's eye is in every corner,
that his fool's afflictions are soon scattered
and soon lost. The only proper object
of the soul is, that one thing needful, and
as this will fill all the corners of it. When
man hath sucked out the pleasure of
worldly contentments they are then only
helps and aids, but grace is ever fresh and
always yields fresh and full satisfaction.

169. Desires are the spiritual pulse of
the soul, always beating too and fro, and
showing the temper of it : they are there-
fore the characters of a christian, and shew
more truly what he is than any actions
discerned.

170. In the ark there was manna,
which was a type of our sacraments and
testaments, which was a type of the
rod of Aaron, a
type of government ; wheresoever there-
fore there is spiritual manna and the
rod of Aaron in
preached, and the rod of Aaron in
when the

government, there is a true church though there be many personal corruptions.

171. The bitterest things in religion are sweet, there is a sweetness even in reproofs: when God meets with our corruptions and whispers unto us, such things are dangerous, and if we cherish them they will bring us to hell: the word of God is sweet to a christian, that hath his heart under its influence: is not pardon sweet to a condemned man, and riches sweet to a poor man, and favour sweet to a man in disgrace, and liberty sweet to a man in captivity? so all that comes from God is sweet to a christian that hath his heart touched with the sense of sin.

172. It is not happiness to see the soul fight with enjoyment and interest: there are but two powers of the soul, understanding and will; when both these have their perfection, that is, happiness; when the understanding sees and the will desires the affections, so there are these things united to make up our everlasting happiness.

ess; the excellency of the thing with
the sight of it, and our interest therein.

173. We see by experience that there
is a succession of love; he that loves for
beauty will despise when he sees a better;
it is in the soul, respecting heavenly
and earthly things; when the soul sees
more excellency and a satisfying fulness
in heavenly things, then the love of earth-
ly things like Dagon immediately falls
down. St. Paul saith, *Phil. iii. 8. I*
account all things as dross and as dung
in comparison of Christ.

174. In prayer we tempt God if we
ask that which we labor not for, our
fruitful endeavors must second our devo-
tion; for to ask maintenance and not put
our hands to the work, it is only to knock
at the door, and yet pull the door to us
that it might not open; in this case, if we
pray for grace and neglect the spring
from whence it comes, how can we speed.
It was a rule in ancient time (lay thy
hand to the plough and then pray :)
No man should pray without plough-

ing, nor plough without prayer.

175. Wisdom is gotten by experience in a variety of conditions; he that is carried on in one condition hath not wisdom to judge of another state, or how to carry himself to a christian in another condition; because he was never abased himself, he is ready to dispise and look above his distressed brother. And therefore that we may carry ourselves as christians meekly, lovingly and tenderly to others God will lead us to heaven in a variety of paths, and not in one uniform condition in regard of these outward things.

176. There is no condition but a christian picks good matter of it, as a good artist sometimes will make a good piece of work out of bad materials to shew skill. A gracious man is not dejected over-much with abasement, nor lifted over-much with abundance, but by faith carries himself in an uniform manner becoming a christian in all conditions whereas those that have not been brought up in Christ's school nor trained up in

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variety of conditions, they learn to do nothing ; if they abound, they are proud ; if they be cast down they murmur and fret, and are dejected, as if there were no divine Providence that ruled the world.

177. There is through sin venom and animosity in every thing (without grace,) wherewith we are tainted ; but when grace comes, it removes the curse and takes out the sting of all evil, and then we find a good even in the worst.

178. Christianity is a busy trade : if we look up to God, what a multitude of things are required in a christian to carry himself as he should do ; a spirit of faith, a spirit of love, a spirit of joy and delight in him above all : and if we look to men, there are duties for a christian to his superiors, a spirit of subjection ; to equals he must shew a spirit of love ; and to inferiors a spirit of pity and bounty : if we look to the devil, we have a commandment to resist him, and watch against the tempter ; if we look to the world, it is full of snares ; there will be a great deal of spiritual watchful-

ness, that we be not surprised ; if we look to ourselves, there are required many duties to carry our vessels in honor, and to walk within the compass of the Holy Ghost, to preserve the peace of our consciences, to walk answerably to our worth, as being sons of God, and coheirs with Christ. The christian must dispense with himself in no sin, he must be a vessel prepared for every good work, he must refrain from no service that God calls him unto. Therefore the life of a christian abounds with honorable and profitable employment.

179. Sincerity is the perfection of christians. Let not satan therefore abuse us ; we do all things, when we endeavor to do all things, and purpose to do all things, and are grieved when we cannot do better, then in some measure we do all things.

180. A christian is able to do great things, but it is in Christ who strengthens him. The understanding is ours, the affections are ours, the will is ours, the sanctifying and the carrying out of these powers in a supernatural way

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perform duties spiritually, that is not ours,
but it is Christ's.

181. We have not only the life of
grace from Christ at first, and then a
spiritual power answerable to that again,
whereby our powers are renewed, so as
we are able to do something in our wills;
but we have the deed itself, and the
power of doing is from Christ; by his
spirit he strengthens us for the perform-
ance of all his commands.

182. God preserves his own work by
his Spirit; first, he moves us to do, and
then he preserves us in duty, and arms
and animates us against all impediments.

183. Though Christ be an head of
influence, from which rich grace flows
to every member; yet he is a volunta-
ry head, and gives grace according to his
good pleasure, and the exigence of
members. Sometimes we have need
of more grace, then it flows plentifully
and supplies all our wants. Sometimes
we have need to know our own weakness,
and then the Lord our strength and our

guide leaves us to ourselves, that we may know that without him we cannot stand; that we may know the necessity of his guidance to heaven in the sense of our imperfections, and that we may see our weakness, such corruptions, which we thought were wholly subdued. (Moses, by God's permission, was tempted to murmur, such a meek man; and David to cruelty, such a mild man: though they had not had those corruptions so powerful in their hearts.)

184. God is forced to mortify our sins by afflictions, because we mortify them not by the Spirit in the use of his means. God gives us favors from his own tenderest love; but corrections and judgments are always forced.

185. We may for the most part find the cause of any judgment, in judgment itself; as, if the judgment be shame, the cause was pride; if the judgment be want, then our sin was in abundance; if we did not learn how to abound, as we should when we possessed God's mercies.

186. As we say of those that make bold with their bodies, to use them hardly, to rush upon dangers; in their youth they may bear it out, but it will be owing to them afterwards; they shall find it in their bones when they are old: so a man may say of those that are venturous persons, that make no conscience of running into sin; these things will be owing to them another day; they shall hear of their sins in time of sickness, or the hour of death. Therefore take heed of sinning upon vain hope, that thou shalt wear it off, for one time or another it will find thee out; it will stick by thee, and pierce from thy conscience.

187. When God visits with sickness, we should think (in the use of means) our work is more in heaven with God, than with men or with medicine. When David dealt directly and plainly with God, and confessed his sins, then God forgave them and healed his body too, Psal. ciii. 2.

188. It were a thousand times better for many persons to be cast on a bed of sickness, and to be God's prisoners, than so scandalously to abuse the health that they have continued so long.

189. It is an art wherein we should labor to be expert to consider God's gracious dealings in the midst of his corrections; that in the midst of them we might have thankful, and chearful, and fruitful hearts, which we shall not have, unless we find some matter of thankfulness. Consider therefore, doth God make me weak? he might have struck me with death; or if not taken away my mortal life; yet he might have given me up to spiritual death, to an hard heart and despair.

190. In this latter age of the world God doth use the same method of dispensation as of old; he doth not always outwardly visit for sin; for his government hath now special reference to the souls of men. Therefore we should take the more diligent heed; for an offence

God may give us up to blindness, to hardness, and awful security: which are the greatest judgments that can befall us, and forbode endless wrath.

191. We should labor to judge ourselves before God for those things that the world takes no notice of; for spiritual inward things: as for the motions of pride, of worldliness, of revenge, of selfishness, unthankfulness, and such like unkindness towards God; and for our carelessness in all good duties, that we owe to God and men, such sins the world cannot see: yet these should humble our hearts; for when we do not make conscience of spiritual sins, God gives us up to some open abominations that stain and publicly disgrace our holy profession.

192. Many men oppose the power of divine grace, and rest in common civil things, and mere outward performances. But when we do not duly regard the manner, God regards not the matter of service we do; therefore oftentimes he smites professors for the ill performance

of good duties ; as we see in 1. Cor. 30, 31.

193. Our whole life under the gospel should be nothing but thankfulness, and fruitfulness. But oh ! take heed therefore, of turning the grace of God into wantonness. The honor, grace and authority of the Gospel, all require, *that we should deny all ungodliness, and worldly lust, and live righteously, soberly, and godly in the present world.*

194. Therefore when we find ourselves tempted to act otherwise, instantly should think, oh this is not the life of a christian under the gospel ! the gospel requires a more fruitful, a more zealous carriage, more love to Christ, &c.

194. If any man be so uncivil, when a friend shews him a spot on his garment that he grows angry, do we not judge him an unreasonable man ? so when a man shall be told, this will hinder your comfort another day ; if men were spiritually stupid and proud, would they swell and be angry with such a man

Therefore let us thankfully take the benefit of the judgment of others among whom we live. This was David's disposition, when he was told of his danger from present temptation, as he was marching to slay Nabal and his household. So we should bless God, and bless our friends for labor by their good counsel and advice to hinder us from any sinful course whatsoever it may be.

195. Those that gird up the loins of their souls, and are careful of their ways, are the only sound christians; they are the only comfortable christians, that can stand of all conditions, and of all estates comfortably, ever looking above.

196. It is an ill time to get grace when we should use grace; therefore let us be ready when we may have less to do, when it is enough to struggle with sickness, and when we may have nothing else to do, but to die, and comfortably to yield up our souls to God; oh! through grace let us be exact in our accounts every day.

197. God takes a safe course with children, that they may not be condemn'd with the world; he permits the world to condemn that they may not love the world; the world hates them, that they may not love the world; that they may be crucified to it, the world is to be crucified to them. Therefore they must live with such crosses, and abuses, and wrongs in the world. Because he will not suffer them to perish with the world, he sends them afflictions in and by the world.

198. If God did not exercise us with seasonable corrections, we should despise religion, and greatly dishonour christ; therefore God in mercy chastises us with fatherly correction.

199. In the course of our christian life we are carried naturally to seek our own causes, whereas they are all but in God's hands: look therefore to the hand that smites; look to God in all chastisement; as David saith in the psalter of Shimci, and as Job saith, It is

*ord that hath given and the Lord hath
taken away.*

200. We have oftentimes occasion to
love God more for crosses than for our
comforts: there is a blessing hidden in
the worst of things to God's children, as
there is a cross in the best things to the
chicked: to the saints there is a blessing in
sorrow, a blessing in sickness, a blessing in
the hatred of our enemies, a blessing in
all losses whatsoever: therefore in our
afflictions we should not only justify God,
but glorify and magnify him for his
mercies; that rather than we should be
condemned with the world, he will gra-
dually take this course.

201. Though our salvation be sure,
yet we shall not be condemned with the
world, yet the knowledge of this doth
not make us secure; for though God
will not banish us with sinners, yet he
will sharply correct us here. By a
useful sober life we might obtain from
his mercy in Christ many blessings, and
prevent many judgments, and make our

pilgrimage more comfortable: therefore it argues neither grace or wit, that because God will save me, therefore I will take sinful liberties; no, though God will save thee, yet he will take such a course with thee, thou shalt endure such sharp anguish for thy sin, that thereby sin shall become far more bitter than the sweet fruit of it was ever pleasant.

202. Gracious persons in times of peace and quiet, often under-prize themselves, and the graces of God in themselves, thinking that they want faith, patience and love; who yet when God calls them out to suffer crosses, eminently his grace shine forth in the eyes of others in the example of a meek and quiet subjection.

203. God oftentimes maketh wise men, friends to his children, without changing their disposition, by only putting into their hearts some kind thought for the time, which incline them to his favor, Nehemiah ii. 8. God put it into the king's heart to favor his people.

en. xxxiii. 4. Esau was not changed; but God for the time changed his affection to favor Jacob: so God stirs up the hearts of many, who still remain notoriously wicked, signally to favor the holiest persons.

204. Usually in what measure in the times of peace and liberty we do inordinately let loose our affections; in that measure are we cast down, or more deeply distressed: when our adulterous hearts cleave to things earthly or sinful, we are than become chaste and holy hearts, makes the cross more heavy and our pain more sharp and extreme.

205. In a combat, a man indeed is never overcome, (let him be never so weak in the world) till his conscience be weak; if his conscience be good and his cause stand upright, he doth conquer, and shall be more than a conqueror in Christ's strength.

206. Partial obedience is not obedience at all; to single out easy things, and do not oppose our lusts, which are

not against our reputation, therein for
will do more than they need; but
obedience must be universal to all God's
commandments, and that because he com-
mands it.

207. In every evil work that we
tempted unto, we always need deliverance
grace; as to every good work God
assisting grace.

208. That Christian who is conscious
in his own soul, of good intentions
abstain from all evil; he may presume
that God will assist him against all
works for the time to come.

209. We should watch and labour
daily to continue in prayer, strengthen
and backing our supplications with argu-
ments from God's word and promises.
mark how our prayers speed. When
we shoot an arrow, we look to the
of it; when we send a ship to sea,
look for its return; and when we
seed, we look for an harvest; so likewise
when we sow our prayers through Christ
in God's becom, shall we not look for

answer and observe how we speed? It is
seed of atheism to pray, and not to look
how we speed: but a sincere christian
will pray, and wait, and strengthen his
heart with promises out of the word, and
never leave praying and looking up, till
God gives him a gracious answer.

210. Take a circumspect christian,
and whatsoever he doth, he doth it in
fear; if he calls God, Father, it is with
holy fear; and he eats and drinks with
holy fear. St. Jude speaks of them
that eat without fear; but the true servant
of God hath an holy fear accompanying
him in all his actions, in his words, and
even in his recreations, in his meat and
drink, and throughout his life. He that
lacks not this fear, how bold is he in
wicked courses, and loose in all his con-
duct? But mark a true christian, and
you shall always see in him some happy
expressions of an holy fear.

211. The relation of a servant is of
great consequence, to put us in mind of
our own duty. If we will be God's

servants, we must make such a professed good, by our obedience; we must resort through grace, to come under his government, obey his commands, or else he will say to us as to them in Judg. x. 14. *go to the Gods whom you have served.* Therefore empty relations are nothing: if we profess ourselves God's servants, and do not honor him by our obedience, we take but an empty title; therefore let us seek grace to make our professed relation good, at least in our affections, that we may be able to say, *I desire to fear thy name; yea with all my spirit within me will I seek thee* Isa. xxvi, 8, 9.

212. In reading of the scriptures let us compare experience with divine declarations. As Neh. i. 8. 9. *If you shall be scattered, and if you return again I will be merciful.* We should particularly practice this in our own hearts, to see how God hath made good his threatenings in our corrections, and his promises in our comforts.

213. Those that have had sweet communion with God, but have lost it, count every day ten thousand till they have recovered it again. When Christ leaves his spouse, he forsakes her not altogether, but leaves something in the heart that makes her long after him. He absents himself only that he may enlarge and raise the desires of the soul; and after the soul hath him again, it will not let him go. He comes for our good, and leaves us for our good; we should therefore judge rightly of our state, and not think we are forsaken of God, when we are under desertion.

214. When men can find no comfort, and yet set themselves to teach and encourage weaker christians; by way of reflection, they receive frequently great comfort themselves. So doth God reward the conscientious performance of this duty of mutual discourse; that those things we did not so fully understand before, by discourse we come to know and relish far better. This should

teach us to be in love with holy conference; for besides the good we do others, we are much profited ourselves.

215. We may use God's creature without scruples or superstition, as singling out one from another; but yet may we not use them as we list. There is a difference between our right, and the use of that right; the magistrate may restrain the use of that right, and so may our weak brother in case of scandal; so that though all things be ours, yet in the use of them we must be sober, not eating and drinking immoderately, nor using anything uncharitably, whereby others may take offence: for though we have a right to God's bounty, yet our right, and the exercise of it, must be sanctified by the word of God and prayer.

216. Many lament and say, Oh! that I had assurance of my salvation! Or that I were the child of God! We (man) in faith be zealous in obedience but I cannot, it is the spirit that must enable me. But yet come to holy ex-

confess that, though you may think you have
do not the spirit; for many times in the
elves, amidst of holy exercises God gives the
creature spirit; and therefore let us attend upon
as find the means; until we have strength to
yet maintain. Wait upon God's ordinances
there is all he shall enliven thy soul. All you
the use that love your souls, attend upon the
restraints of grace, and have a special care
may obtain to sanctify the Lord's day: John was
so that he dwelt in the spirit on the Lord's day,
the use Rev. i. 10.

217. God takes nothing away from
g and his children, but instead thereof he gives
ers make them that which is better. Happy is
a right that self-denial that is more than balanced
and that joy in God! Happy is that poverty
by that is made up with grace and comfort!
Therefore let us not fear any thing that
h! that God shall call us unto in this world.
! O that is hard, nay impossible to persuade
W that and blood to banish fear; but they
edience will hope in God that find this by expe-
as much; Christians do find with their
y exercises, particular comforts flowing from

the presence of Christ's Spirit. Paul would not have escaped the great sufferings, to have missed such comfort.

218. Christ doth chiefly manifest himself to the christian in times of affliction because then the soul unites itself more closely by faith to Christ. The soul in time of prosperity, scatters its affections, and loseth itself in the creature; but there is an uniting power in sanctified afflictions, by which the soul (as when the hen collects her brood) gathers his best affections unto his Father and his God.

219. Christ took upon him our nature and in that nature suffered hunger, and was subject to all infirmities; therefore when we are put to difficulties in callings, to troubles for a good conscience, or to any hardship in the world; we must labor for contentment, because we are hardly made conformable unto Christ; if we suffer, then *reign with him*, Rom. viii.

220. There is not any thing, or condition that befalls a christian in

but there is a general rule of scripture for it; and this rule is quickened by example, because it is a practical knowledge. God doth not only write his law in naked commandments, but he enlivens them with the practice of some one or other of his servants. Who can read David's Psalms, but he shall read himself them? He cannot be in any trouble, if David is in the same, &c.

221. As children in the womb have eyes and ears, not for that place, but for civil life afterwards among men, wherein they shall use all their members; even our life here is not for this world only, but for another: we have large capacities, large memories, large affections, large expectations; God doth not give us large capacities, and large affections for this world, but for heaven and heavenly things.

222. Take a christian that hath studied mortification, you shall see the life of Jesus in his sickness, in a great deal of patience, and heavenly-mindedness.

When his condition is much above
own power, his faith in Christ deri
strength far above his condition.

223. As men cherish young plants
first, and fence them about with hedges
to keep them from hurt, but when they
are grown, they remove these things,
leave them to the wind and weather.
God sustains his children at first by
props of inward comforts; but afterwards
he exposes them to storms and
winds, because they are better able
to bear them. Therefore let no man
boast himself the better, because he is
free from troubles than others, it
because God sees him not fit to be
greater.

224. When we read the scriptures
we should take out something for
ourselves; as when we read any promise,
this is mine; when we read any precept,
this is mine, it was written for me;
as the apostle saith, *Whatsoever
was written aforetime, was written for
our learning, &c.* Rom. xv. 4.

225. As the Spirit is necessary to work with at first, so is he necessary also to every act of faith; for faith cannot act upon occasion, but by the Spirit; and therefore we should not attempt to do, or to suffer any thing rashly, but beg the Spirit of God, and wait for his assistance; because, according to the increase of our troubles, must our faith be increased. The life of a christian commences by the Spirit's working faith at first, but is promoted upon all occasions by his animating our graces already received. Faith stirs up all other graces, and holds every grace to the word; and so long as faith continues active, we keep all other graces in exercise.

226. There is no true christian, but with a public spirit to seek the good of others; because as soon as he is a christian, he labors for self-denial. He knows he must give up himself, and all to God, so that his spirit is enlarged in an increasing measure unto God, and towards the church. Therefore the greater portion

a man hath of the Spirit of Christ, more he seeks the good of all men.

227. If we should have hearts praise God, we must labor to see every thing we receive from God to be grace, and abundance of grace; answerable to the decrees of good, whatsoever we have more than nature, is abundance of grace; whatsoever we have as christians though poor and distressed in our passage to heaven, is abundant grace,

228. There are three main parts of salvation; first, a true knowledge of our misery; and secondly, the knowledge of our deliverance; and then a life conformable to the word. The Holy Ghost can only work these, he only convinces of sin; and where he truly convinces of sin, there also of righteousness, and then of judgment, and leads us by faith to heaven.

229. That we may be convinced of sin, the Spirit must work a clear and commanding demonstration of our condition by nature: He takes away the

all cavils, turnings, and windings; even as when we see the sun shine, we know it is day; the Spirit not only convinceth us in general, that we are all sinners, but in particulars, and that strongly, *You art the man.* This conviction is universal, of sins of nature, of sins of life; sins of the understanding, of the will, and of the affections; of the misery of sin, of the danger of sin, of the folly and madness of sin; of sins against so many motives, so many favors. Proud nature arms itself with excuses, ready nullations, many mitigations. It is necessary therefore, that the Holy Ghost should join with men's consciences to make them confess, *I am the man.*

§30. The convincing of the Spirit may be known from common conviction of conscience by this, that natural conviction is weak, like a little spark, and convinceth only of our sins against the second table, and not of the first, especially of sins against the gospel. Again, common conviction is against a man's

will, it makes him not the better man; only he is tortured and tormented; he is a man that is convinced by the Spirit joins with the Spirit against himself; he accuseth himself; he takes God's part against himself; he is willing to have his heart laid open, that he may seek and find the greater mercy.

231. It is not enough to know by the word, that there is strength and righteousness in Christ, but the Spirit must open the eyes of the soul to see, else we shall only have a natural knowledge of supernatural things. It is necessary we have a supernatural sight to see supernatural things, so as to change the soul; and therefore the Spirit only works faith to see Christ is mine. Further, only the Spirit can lead the conscience to rest because he is greater than the conscience and can answer all inward objections and cavils of flesh and blood; unless therefore the Holy Ghost doth effectually apply what Christ hath done, the conscience will not be satisfied.

232. The best of men in the estate of grace, would be in darkness, and call their state in question, if the Holy Ghost did not convince them, and answer all their doubts for them; therefore we must not only be convinced at the first by the Spirit, but in our continued course of Christianity. This therefore should make us come to God's ordinances with a holy devotion. O Lord vouchsafe the spirit of revelation, and take the scales from mine eyes, that as these are truths, so they may be truths to me; do thou sway my soul, that I may cast myself more entirely upon thy mercy in Christ.

233. Spiritual conviction is not total in this life, but always leaves in the heart some dregs of doubting, though the soul is safe. As a ship that rides at anchor is tossed and troubled, but the anchor holds it; so it is with the soul, that is somewhat convinced of its good state, it is sure of the main, yet is tossed with many doubts and fears, but the anchor is in heaven.

234. The Spirit of God doth so convince every christian of the righteousness of Christ, as preserves in him such power of grace as to cast himself upon the mercy of God. God will send the Spirit so far into the heart as it shall not betray itself to despair; he will let fall a beam into the soul, as all the powers of hell shall never exclude.

235. When we neglect prayer and set upon duties in our own strength, and in confidence of our own parts; if we belong to God we shall be sure to prosper; though another man perhaps may prosper; and therefore we should be continually dependant upon God for direction, and for his blessing in whatsoever we engage.

236. As many women, because they will not endure the pain of child-birth, do kill their children in the womb; so many men, who will not be troubled with holy actions do stifle holy motions; therefore let us take heed of murdering the motion of the Holy Spirit, but let us enter

them; that when devout affections are
called, they may turn to resolutions,
such resolution proceed to practice.

37. This is a common rule, that we
should not converse with company that are
not spiritual, but, if they vex us not,
yet such will taint us, unless we be put upon
power in our callings; we should there-
fore make special choice of our company,
and walk in continual watchfulness.

38. It is rebellion against God for
if man to make away himself; the very
to men could say, that we must not go
out of our station till we be called. It
is the voice of Satan, *Cast thyself down.*

for what saith Paul to the Jailor, *Do
not hurt thyself no harm for we are all here.*

We should so carry ourselves, that we
be content to stay here till God
hath done that work he hath to do in us
by us; and then he will call us
in the best time.

39. He is a valiant man that can
command himself to be miserable. He that
cannot command himself to endure some

bondage and disgrace in the world, and great weakness. Christ could have come down from the cross, but he shewed strength and power by enduring the reproaches and torments to the death.

240. The reason why many Christians stagger and are so full of doubts, because they are idle, and labor not to grow in grace; therefore we should labor to increase in knowledge and mortification for in that way we shall come to assurance.

241. Whatsoever is good in a natural man is depraved by a self-end; self-love rules all his actions, he keeps within himself, and makes his chief end himself, he is a God to himself; God is but an idol. This is true of all natural men in the world, they make themselves their last end; and where the end is depraved the whole course is corrupted.

142. The sense of assured hope can not be maintained without a great trial of pains, diligence and watchfulness. 2 Pet. i. 10. Give all diligence to manifest your calling and election sure; insin-

ld, that certainty will not be gained nor
 ave co served without it. It is the diligent
 ewed watchful christian that hath this
 ing grace. The Holy Ghost will suffer
 death, to be in a mist, and under a cloud, if
 y ch stir not up the graces of the spirit; it
 doubt grace in the exercise, that is an earnest,
 or not so faith and hope in the exercise are
 ould be self. If grace be asleep, you may
 nification grace, and not know it; therefore
 ssurance should labor by the Spirit to keep our
 a nature in exercise.

self. 43. Those that have the assurance of
 thin h salvation, have oftentimes trouble
 nself, and distractions, because they do not
 is but they stand upon their guard: some-
 al men they are lifted up in heaven, and
 ves times cast down even to hell; yet
 depraved they in the worst condition, there is
 something in the soul that suggests to
 hope that it is not utterly cast off by a mer-
 reat Redeemer.

chful 44. He to whom this pilgrimage is
 to sweet, loves not heaven as he should,
 infinite the pleasures of this life are so suitable

to our nature, that we should sit by the
but that God follows us with sever
crosses, therefore let us take in good
any cross, because it is out of heave
love that we are exercised lest we sh
surfeit upon things here below.

245. In melancholy distempers, e
specially when there is guilt on the
we can see nothing but darkness, in
children, friends, estate, &c. Here
pitiful darkness when body, and soul,
conscience, and all are distempered;
let a christian see God in his nature
promises, and though he cannot live
sight in such a distemper, yet let him
live by faith.

246. Though God may personate
enemy, yet faith sees a fatherly nature
him; it apprehends some beams of c
fort. Though there be no sense
feeling, yet the Spirit works a power
the heart whereby the soul is able to c
with God, and to alledge his word,
nature against himself.

47. The reason why the world seeth the happy condition of God's children, is because their bodies are subject the same infirmities with the worst men; nor are they exempted from troubles: they are also subject to fall into gross sins, and therefore worldly men think, are these the men that are happier than we? they see their crosses, but not their crowns; they see their infirmities, but not their graces; they see their miseries, but not their inward joy and peace of conscience in the Holy Spirit.

48. To walk by faith is to be active in our walking, not to do as we list, but as an acting by rule. Since the fall, we have lost our hold of God; and we must be brought again to God by the way we fell from him; we fell by unbelief, and we must be brought again by faith, and lead our lives upon such grounds as faith affords; we must walk by faith, looking upon God's promise, God's call, and God's command-

ments; and not live by opinion, example, nor reason.

249. In the exercise of our calling when we think we shall do no good, all things seem contrary; yet faith that God hath set me here, I will cast in net at thy commandment; let us trust upon God, and see what he commands; and then by faith cast ourselves upon him, and leave the success to God.

250. A christian hath sense and experience of God's love, together with faith; it is not a naked faith without relish, but that sense and experience we have here is given to strengthen faith for time to come; and therefore when we have any sweet feelings, we must not dwell in them, but remember that they are given to encourage us in our way, and to give us strength for fullness in another world.

251. There is a double act of faith: first, the direct act whereby I cast myself upon Christ; and there is a reflex act whereby I know that I am in an estate of grace by the fruits of the Spirit;

the first act that we are saved. Feel-
ings are often divided from the first act ;
God may enable a man to cast himself
on Christ, and yet for some ends he
will not know it, because he will hum-
ble himself : God gives the reflect act (which
is assured hope) as a reward of exact
walking ; but we must trust to that clos-
ing act of faith, as to that which saves us.
We ought to live by this direct act of
faith till we come to heaven ; but add to
it, that no man walks by lively faith
that wants comfort.

252. God often defers to help his
children, until they are in extremity, till
they are at their wits end, because he
will have them live by faith, and not by
sight, as good Jehosaphat. *We know
not what to do, but our eyes are towards
thee* : 2. Chron. xx. 12. so St. Paul
received the sentence of death in himself,
that he might trust in God. 2. Cor. i. 9.
This is the cause of divine desertions.
God leaves his children in desperate
stranges, seeming to be an enemy to them,

because he will have us live by faith, and when we live so, then he rewards us with tokens of his love.

253. Howsoever things are in fight, yet we should give God the honour to trust his promises. Though his dealings towards us seem to be as to reprobates, yet let us believe his word, he cannot deny it, say, *Lord remember thy promise to thy servant wherein thou hast caused me to trust.* Ps. cxix. 49. There is a wrestle with God, for by his Spirit his prayers he doth convey secret and suitable strength to his children, that they may be able to overcome him and receive promised blessings.

254. The reason why many men at the hour of death are full of fears and doubts, and their hearts are full of unthankful givings, is this, because in their life time they have not been much exercised in living by faith.

255. Confidence doth then arise from faith, when troubles make it the stronger. Therefore it is a true evidence, when a

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by confidence increaseth with opposition, great
 rewardables breeding great confidence. A-
 ma, it is a sign a man's confidence is
 well grounded, when he can carry him-
 self equal in all conditions; when he hath
 need to want, and to abound. He
 hath a strong brain that drinks much
 of the world. When a man hath an even spirit
 in all conditions, it argues a
 well grounded confidence towards God.
 There is no confidence. None can be truly confident,
 but God's children. Other mens' confi-
 dence is like a mad man's strength; he
 may have the strength of two or three for
 a time, but it is a false strength; and it
 when they are lifted up upon the wings
 of ambition and favor of men; but these
 in the time of trial sink: *The hope*
of the hypocrite shall perish, Job viii. 13.
 257. Wicked men depart out of this
 world like malefactors, that are unwilling
 to go out of prison; but God's children
 when they die they die in obedience,
 and now let thy servant depart in peace
 according to thy word, Luke, ii. 29. To

be in the body is a good condition, because we live by faith; but it is better to be with the Lord, because then we live by sight.

258. An ambitious man is an underminer of others; and if any stand in his way, he will make his way through blood. He will tread upon his friends to get honor; so a soul that is graciously ambitious, considers what stands in his way, he hates father and mother, may his dear life; he pulls out his right eye; he cuts off his right hand; he offers violence to every thing that stands betwixt him and his God.

259. We should study the scriptures that we may find what is acceptable to God and Christ. Now that which pleaseth God, is holiness; so doth grace and mercy; therefore we should study to be holy, and gracious, and merciful. *This is the will of God, saith the Apostle Thes. iv. 3. even your sanctification that is to be holy as God is holy.* That which will be acceptable to God, must

tion, God in private, in their closet; because
better sincerity supposeth that God sees all;
we must be humbled for the rising of
sin, because these things are seen of
Christ with grief and hatred.

260. If in our recreations, or other
lawful things we be so religious as we
should, we will then have Christ in our
soul, and say, how may this further me
in his service? or how may this hinder
me in it? for the most glorious actions
of religion, are no service at all, if not
done in faith, and with respect to Christ.

261 Let no man be discouraged in the
doing of good actions, (though otherwise
they may be bad men, having no interest
in Christ :) for so far as any outward
action is outwardly good, it shall be re-
warded. The scribes and pharisees had
the promise of honor from men for their
outward; the Romans were strict in their
civil government, and God so blessed
them for it, that their common-wealth
flourished for many hundred years. Let
the people be what they will (if only civil)

they shall have their reward suitable that good they do. As for heaven and happiness in another world, they care not for it, yet every man shall have a penny.

262. It is a great art in faith to apprehend Christ suitable to our present condition; as when fallen into sin, the law of the terrors of the law; but when we are broken-hearted, then present him as a sweet Saviour, inviting all to come unto him; and thus neither shall Christ be dishonored, nor our souls wronged.

263. It is much to be desired, that there were that love in all men, to teach what they know; and that humility in others to be instructed in what they know not. God humbles sometimes great persons to learn of others that are meaner; and it is our duty to embrace the truth whosoever brings it; and often times mean persons are instruments of knowledge and comfort to many that are greater than themselves; as Aquila instructed Appollos, Acts xviii. Priscilla instructed Appollos, Acts xviii.

264. He that seeks us before we
 might him, will he refuse us when we seek
 him? let no man therefore despair,
 nor be discouraged; if there be in thee
 height, and depth, and length, and
 breadth of sin, there is also much more
 height, and depth, and length, and
 breadth of mercy in God; and though
 we have played the harlot with many
 lovers, yet let us return again. *Jer. iii.*
For his thoughts are not ours, and
his mercies are the mercies of a reconcil-
ing God.

265. When we are under a cloud of
 temptations, let us take heed of opposing
 our comforts, for it wrongs Christ's in-
 itutions, who would not have us at any
 time to be uncomfortable: and besides,
 whilst we are in such a condition, we
 are unfit to glorify God, for fear doth
 bind up the soul, and makes it in a palsy
 temper; we are not fit to do any thing
 we ought without some love, and some
 joy: and though we are at present under
 a cloud, yet the sun is always the same;

we may therefore for a time want light of God's gracious countenance, never his sweet influence.

266. Most men if they could, it would always live here, but whosoever is partaker of Christ's resurrection, his mind doth presently ascend; and he we are always enlarging our desires because we are in a state of imperfection.

267. Many men that make a profession, are like the hawk, which ascends high, but looks low; but those that look high as they ascend high, are risen with Christ; for a christian being once in a state of grace, he forgets what is behind and looks upon ascending higher and higher, till he be in his place of happiness; and as at Christ's rising there was an earthquake, so such as are risen with him do find a commotion and conflict between the flesh and the Spirit.

268. Christ hath a special care of his children, when by reason of the guilt of sin they have most cause to be disconsolate and therefore when the heart of any

upright towards God, it is not to be expressed what indulgence he will shew towards such a poor sinner; for though Peter had denied him, yet in Mark xvi. 7. *Go tell his disciples and tell Peter*; Christ took great care to assure him of his love, though he had most shamefully denied him.

260. God hath not in vain taken upon him the name of Father, he fills it up to the full. It is a name of indulgence, a name of hope, a name of provision, a name of protection. It argues the mitigation of punishment; a little is enough from a father; therefore in all temptations, it should teach us by prayer to fly under the wings of our heavenly Father, and to expect from him all that a Father should do for his child, as provision, protection, indulgence, yea, and reasonable corrections also (which are as necessary for us as our daily bread) and when we die we may expect our inheritance, because he is our Father. But yet we must understand also, that the name

of a father is a word of relation; for something also he expects from us; we must also reverence him as a father, which consists in fear and love; he is a great God, and therefore we ought to fear him; he is also merciful, yea hath bowels of mercy, and therefore we ought to love him; if we tremble at him, we know not that he is loving, and if we be overbold, we forget that he is a great God; therefore we should go boldly to him with reverence and godly fear.

270. Those that are at peace in their own consciences, will be peaceable toward others. A busy, contentious, quarrelsome disposition, argues it never felt peace from God; and though many men think it commendable to censure the infirmities of others, yet it argues their own weakness; for it is a sign of strength, where we see in men any thing good, to bear with their weakness. Who was more indulgent than Christ? he bore with the infirmities of his disciples from time to time; therefore we should labor to carry our-

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ingly towards them that are weak.
Nothing should raise us so high in our own
esteem above others, as to forget them to
our brethren; in as much as those
infirmities we see, shalt be buried with
them.

271. Many will make much of emi-
nent persons, and men of excellent parts:
but there may be a deal of hypocrisy in
that; and therefore the truth of our love
is tried in this, if we bear a sincere affec-
tion to all the saints, Eph. vi. 18.

272. We must take heed of coming
to God in our own persons or worthiness,
in all things look to God in Christ.
If we look to God as a Father, we must
think him to be Christ's Father first; if we
think ourselves acquitted from our sins, let
us look at Christ risen first; if we think
of glorification in heaven, let us see Christ
glorified first; and when we consider of
spiritual blessing, consider of it in
Christ first. All the promises are made
in Christ; he takes them first from God
the Father, and gives them to us by his

Spirit. The first fulness is in God, and then he empties himself into Christ; *And of his fulness we all receive grace, &c.*

273. God is said to be our God, to be a God unto us, when as he applies for the good of his creature, that all sufficiency that is in himself. God is our God by covenant, because he hath made over himself unto us. Every believing christian hath the title passed over to him, so that God is his portion, and his inheritance. There is more comfort in this, that God is our God, than the heart of man can conceive. It is larger than the desires of his heart; and therefore though we cannot say that riches, or honors, friends, &c. are ours, yet if able to believe by the spirit of faith that God is ours, then we have all in him; his wisdom is ours to find out a way to do us good; if in danger, his power is ours to bring us out; if under the guilt of sin, his mercy is ours to forgive us; if in want, his all-sufficiency is ours to supply us. If God be ours, then whatsoever

God can do is ours, and all things even
whatsoever God hath shall be ours.

274. God is the God and Father of
all the elect, and he is also a God and a
Father unto every one of the elect: God
is every saint's Solidum; even as the sun
is wholly every mans; so is God, he cares
for all as one, and for every one, as if
he had but one.

275. There is not only a mystery,
but a depth in the mystery, as of election
and reprobation, so of providence: there
is no reason can be given, why some of
God's children are in quiet, and others
are vexed; why one should be poor and
another rich; in Psal. xlvii. 9. *Clouds*
and darkness are round about him: you
cannot see him, he is hid in a cloud; but
righteousness and judgment are the foun-
tion of his throne.—Howsoever he
may wrap himself up in a thick cloud that
none can see him, yet he is just and
merciful; therefore when any thing be-
falls us, for which we can see no reason,
we must reverence the Lord, and

adore his counsels, and submit to him: he is infinitely wiser than we.

276. When we are diligent in calling, keeping a good conscience, and laboring for a carriage answerable there; when these three meet together, calling and standing, and wise carriage, then whatsoever befalls us, we may with comfort say, the will of the Lord be done: we are now in his way, and may expect to have a guard of angels with us, and the guardian care and love of the Spirit within.

277. All the contention between flesh and the spirit lies in this; whether God shall have his will, or we have our own. Now God's will is strait, but ours is crooked; and therefore if God will have us offer up our Isaac, we must submit to him, and even acquiesce in the will of God. The more (through grace) emptied of self, the more free and happy we shall be, by being more subject to God; for in what measure we part with any thing for him, we shall receive

in this world an hundred fold in joy and
peace, &c.

278. Whatsoever outward good things
we have, we should use them in a reverent
manner, knowing that the liberty we
have to enjoy them, is purchased with
the blood of Christ. As David when
he thirsted for the waters of Bethlehem,
he would not drink, because it was the
way to the house of three worthies, so though we
have a free use of the creatures, yet we
shall be careful to use them with mode-
ration and reverence, and all to the glory
of God.

279. There is nothing of God can
use the carnal world, because the best
things are presented to the heart of a car-
nal man as foolishness. Man's nature
would avoid the imputa-
tion of folly, and rather than he would be
counted a fool, he will slander the ways
of God as foolishness. Now the law of
God will constrain us, and makes us do
many things for which the world doth
think us out of our wits; therefore we

should labor to quiet our hearts, and account it a greater favor from God when the Michaels of this world scoff at us for our goodness; for when they are offended, God through Christ is well pleased.

280. To discern our state in grace let us chiefly look to our affections, if they are intrinsincal and not subject to hypocrisy. Men of great parts know much, and so doth the devil, but he wants love. In fire, all things may be pain'd but the heat; so all good actions may be done by an hypocrite; but there is no heat of love, which he hath not: we should therefore chiefly examine the truth and sincerity of our affections towards God.

281. We may apprehend the love of God, but we can never comprehend all the fruits of his love will forever surpass our finite understandings; therefore we have the Holy Spirit given us to take away the vail, and make report of it to our souls; and then as

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the love of Christ is apprehended, it restrains us to all holy duties; not as water out of a flint, but as water out of a spring. The love of a wife to her husband may begin from the supply of her necessities, but afterwards she may love him for the sweetness of his person; so the soul doth first love Christ for salvation, but when she is brought to him, and finds what sweetness there is in him, then she loves him for himself.

282. It should be our continual care to manifest the sincerity of our hearts towards God in our several places and callings, and this is done when we look to God in every action, and endeavor to yield our whole souls to the whole will of God, serving him in our spirits, and performing the works of our callings by his spirit, according to his word, and to his glory: if we thus labor to approve ourselves to him, whatsoever be the issue, we shall be endued with a holiness, with inward peace and comfort, and living by his grace carried ourselves

as in the sight of God, and promoted glory.

283. That a man may be fit to persuade others, he must have love to the persons, a clear knowledge of the cause, and grace that he may be able to speak wisdom to their souls and consciences:

we are saved by love, so we are persuaded by the arguments of love, which is more agreeable to the nature of man, than led by persuasion, not by compulsion.

Men may be compelled to the use of means, but not to faith. Many labor only to unfold the scriptures, for the increase of their knowledge, that they may be able to discourse; whereas the special intent of the ministry, is to work upon the heart and affections.

284. As we must approve ourselves to God and to our own consciences, also to the consciences of others, (not to their humors and fancies) that they may witness for us, that we love them, we deal faithfully with them. We shall labor to do all the good we can, espe-

ally to the souls of men that are redeemed
with the blood of Christ. If we deserve
well of them, they will give evidence for
us; but if we walk scandalously, they will
accuse us, that by our ill courses and
examples we drew them into evil, and
hardened them in sin; it should be always
our care therefore, to approve ourselves to
the consciences of men, that we may
have them to witness for us, that such
men of whom we have deserved well,
may be our crown at the last day.

285. A man keeps a good conscience
in relation to others, when he makes it
appear that he can deny himself to do
them good. The consciences of others
shall think thus; such a man regards my
good more than his own, he seeks not
advantage to himself; he lives so, as that
the world may see he is in good earnest;
he speaks well, and then makes it good
by his life. Now if our care be so to
walk, we shall then approve ourselves to
the consciences of all mankind.

286. There are many that will give some way to divine truths, but they have a reservation of some sin. When Herodias is once touched, John Baptist must lose his head. Such truths as come near make transgressors fret, because their consciences tell them they will not yield obedience to all; some sin hath gotten dominion over their affections, but conscience saith, I warn thee against this sin, and then that hatred which should be turned upon the sin, is turned upon the word and the minister. Some vermin when they are driven to a stand, will fix in a man's face; so these men when they see they must yield, grow malicious so that what they will not follow, that they will reproach. Therefore it should be our care at all times to yield obedience according to what we know of the divine will.

287. There is a generation of carnalish people, such as watch for offence because they would go to hell with good reason, they will not see who are bab-

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give who are hypocrites; but they cast
have reproach upon all; and therefore often-
He sees God in judgment towards them,
must suffers good men to fall, and such men
near the scandal at them to their final ruin.

288. A man may know that the word
yield hath wrought upon his conscience, when
comes to it, that he may hear and learn,
and reform. A man that hath an heart
without guile, is glad to hear of the
sharpest reproofs, because he knows that
is his greatest enemy. But if we
are in a course, that we are loth should be
improved, it is a sign our hearts are
full of guile; corrupt men mould their
teachers, and fashion them to their lusts;
but a good and upright heart is willing
that divine truths should have their full
authority in the soul, and continue in the
way of duty, though never so contrary to
flesh and blood.

289. It is the duty of ministers to
labor to prevent objections that may arise
in the minds of the people, so as to hin-
der the due reception of their doctrine;

and that divine truths may more readily enter into the heart, we should labor to relish and esteem the person, for secret surmises are stones of stumbling; therefore both ministers and people should be careful to remove them.

290. A man ought not to commend himself, but in some special cases; first, because pride and envy in others will not endure it; secondly, it toucheth upon God's glory, and therefore we should take heed; thirdly, it deprives us of comfort, and hinders the apology of others. The heathens could say, that the praising a man's self is very disagreeable: let us take heed therefore that we do not snatch our right out of God's hand. But notwithstanding on the contrary in some cases, we may praise and commend ourselves; as when we have a just call to make an apology, a way of defence, and for the conviction of them that unjustly speak evil of us; secondly, we may speak well of ourselves in a way of example to others, as parents to children, and this well becomes them.

because it is not out of pride or vain-glory,
for the motive is discovered to be love
in them.

291. It is the duty of those that are
God's children when they have just occa-
sion, to take the defence of others upon
them; thus did the blind man, John ix.
he defended Christ against the phari-
sees; and Jonathan spoke to his father in
behalf of David, though he was called a
sabel, yet he knew that he owed this unto
the truth; God hath a cause in the world
that must be owned, and therefore when
the cause of religion is brought upon the
stage, God seems to say as Jehu did,
who is on my side, who? God commends
his cause and his children to us; *And*
therefore curse ye Meroz (said the angel
of the Lord) *curse ye bitterly the inha-*
bitants thereof, because they came not to
the help of the Lord, to the help of the
Lord against the mighty: Judg. vi. 23.
A curse lies upon those, that when the
truth suffers, have not even a word to
defend it.

292. Usually the defamers of others are proud, vain-glorious persons; if a man will search for the spirit of the devil in men, let him look for it amongst vain-glorious teachers, heretics, and superstitious persons. The ground of it is from nearness of two contraries, there opposition is the strongest; as fire and water when they are near make the strongest opposition. Who are so like to God's children as vain-glorious teachers that are of the same profession? Pilate a heathen shewed more favor to Christ than the pharisees. This use we should make of it, not to take offence when we hear others divine depreciate another; for it has been so, and will be so to the end of the world.

293. All things out of God are like the grass; when we rejoice in a thing out of God, it is a childish joy if we rejoiced only in flowers; after we have drawn out their sweetness, we pull them away. All outward things are common to sinners as well as to saints.

and without grace they will surely prove
shares. At the hour of death, what com-
fort can we have in them any further
than with humility, and love to God, we
have used them well? therefore if we
would have our hearts seasoned with true
joy, let us labor to be faithful in our
several places, and endeavor, according
to the gifts we have, to glorify God.

294. To glory in any creature what-
ever, is idolatry; first, because the mind
sets up something to glory in which is not
God; secondly, it must be spiritual adul-
tery to cleave to any thing more than to
God; thirdly, it is bearing false-witness
to ascribe excellency where there is none.
We have a prohibition; *Let not the
wise man glory in his wisdom, nor the
strong man in his strength, nor the rich
man in his riches: Jer. ix. 23.* God
will not give his glory to another, and
therefore when men will be meddling with
that glory which belongs to God alone,
he blasts them and sets them aside as

broken vessels, and even disdains to use them.

295. A christian's joy is right when it proceeds from right principles, from judgment and conscience, not from fancy and imagination; when judgment and conscience will bear him out; when there is fellowship between God and him; for joy must spring from peace, Rom. v.

Being justified by faith, we have peace with God. The apostles begin their epistles with mercy, grace and peace; mercy in forgiveness, grace to renew our nature and peace of conscience. These are things to be gloried in; if we find our sins pardoned, our persons accepted, and our nature renewed; we may comfort ourselves in health, in wealth, in wife, in children, in anything, because all come from the favor of God. We may joy in affliction because there is a blessing in the world, things to further our eternal happiness. Though we cannot joy in affliction itself as being contrary to our nature, yet we may in the issue of it; so that we rejoice

right, when having interest in God, we glory in the testimony of a good conscience; when looking inward, we find all at peace; when each of us can say upon good grounds, that God is mine, and therefore all is mine, both life and death and all things, so far as they may serve for my truest good.

296. The hearts of men, yea of good men, are apt to be taken up with outward things. When the weak disciples had cast out devils, they were ready to be proud; but Christ quickly spies it, and admonishes them, *not to rejoice that the devils were subject to them, but that their names were written in heaven, Luke x. 20.* Therefore when we find the least inclination to glory in any thing, we must check ourselves, and consider what grace we have to use them; what love to men we have to turn these things to the common good. For whatsoever a man hath, if he hath not also humility, and love to use aright, it will turn to his sorrow.

297. It hath been an old imputation to charge distraction upon men of the greatest wisdom and sobriety. John the Baptist was accused to have a devil, and Christ to be beside himself, and the apostles to be full of new wine, and Paul to be mad. The reason is, because as religion is a mystical and spiritual thing, so the tenets of it seem paradoxes to carnal men; as first, that a christian is the only freeman, and other men are slaves; that he is the only rich man, though never so mean in the world; that he is the only beautiful man, though (outwardly) never so deformed; that he is the only happy man in the midst of all his miseries. Now these things though true, seem strange to natural men; and therefore when they see men earnest against sin, or making conscience of sin, they wonder at this commotion of trifles. But these men go on in a course of their own, and make that the measure of all; those that are below them are profane, and those that are above them are indiscreet. By fancies and affections, they

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create excellences, and then cry down spiritual things as folly. They have principles of their own, to love themselves, and to love others only for themselves, and to hold on the strongest side, and by no means expose themselves to danger. But when men begin to be religious, they deny all their own aims, and that makes their course seem madness to the world; and therefore they labor to breed an ill opinion of them, as if they were mad-men and fools.

298. God's children are neither mad-men nor fools; it is but a scandal cast upon them by the mad-men of the world. They are the only wise men, if it be well considered; first, they make the highest end their aim, which is to be children of God here, and saints hereafter in heaven: secondly, they aim to be found wise men at their death; and therefore are always making their accounts ready: thirdly, they labor to live answerable to the rule; they observe the rule of the word to be governed continually by it: fourthly,

they improve all advantages to advance their grand end; they labor to grow better by blessings and crosses, and to make a sanctified use of all things; fifthly, they swim against the stream of the times, and thought they eat, and drink, and sleep, as other men, yet (like the stars) they have a secret settled course of their own, which the world cannot discern; therefore a man must be changed and set in a higher rank, before he can have a sanctified judgment of the ways of God.

299. Those that lay the imputation of folly and madness on God's children, will be found to be fools and mad-men themselves. First, is not he a fool that cannot make a right choice of things? and how do carnal men make their choice, when they embrace perishing things for the best? secondly, a carnal man hath not spiritual capacity to apprehend spiritual things aright; he cannot see things invisible: thirdly, his heart accounts it a vain thing to serve the Lord: fourthly, he judges his enemies to be his best friends

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and his best friends to be his worst enemies: fifthly, the principles of all his actions are unsound, because they are not directed to the right object, therefore all his affections are mad; as his joy, his love, his delight; his love is but lust, his anger vexation: for his confidence, he calls God's love into question; but if a false suggestion comes from the devil, that he embraces; and therefore is he not mad? and this is the condition of all natural men in the world.

300. True freedom is, when the heart is enlarged, and made subordinate to God in Christ. A man is then in a sweet frame of soul when his heart is made subject to God, and drawn out towards him: for he, having all grace, sets it at liberty. God will have us make his glory our aim, that he may bestow him upon us: true zeal and holy diligence therefore are usually attended with the joys of faith.

301. When the love of Christ is manifested to me, and my love again to Christ is quickened by the Spirit, this

causes an admiration in the soul; when it considers what wonderful love is in Christ; and the Spirit witnesses that the love of Christ is set upon me, from hence it begins to admire; *Lord wherefore wilt thou shew thyself to me and not to the world?* what is the reason thou so lovest me, and not others? when the soul has been with God on the mount, and is turned from earthly things, then it sees nothing but love and mercy. Such grace constrains us to do all things out of love to God and good-will to men.

302. When Joshua cursed the men that should build the walls of Jericho, he was not in any commotion or fury, but in a peaceable temper. So when cursing comes from such a one, he is only a declaratory instrument, and the conveyer of God's curse; therefore every man must not take it upon him, for men often curse when they should bless, which is like an arrow shot upright, that falls down upon their own heads; but those who come in the name of the Lord, and

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qualified for that purpose, their curses or blessings are to be regarded, for they are means oftentimes to convey God's blessing or his curse.

303. It is over curious to be exact about the first beginnings of grace, because it falls by degrees like the dew indiscernably: and further, there is a great deal of wisdom as well as power in the working of grace; God offers no violence to the soul, but works sweetly, yet strongly; and strongly, yet sweetly; he goes so far with our nature, that we shall freely delight in grace. So that now the man sees great reason why he should alter his course. God doth not overthrow nature, the stream is but changed, the man is the same.

304. When the soul desires the forgiveness of sin, and not grace to lead a new life, that desire is hypocritical. For true christian desires power against sin, as well as pardon for it. If we have not sanctifying grace, we have not pardoning grace, Christ came as well by water to

regenerate, as by blood to justify. should therefore be our continual care and endeavor to grow and increase in grace because, without it, we shall never get to heaven; without this endeavor, our sacrifices are not accepted; without this we cannot withstand our enemies, nor bear any crosses; without it, we cannot go comfortably in our course; without this we cannot do any thing acceptable and pleasing to God.

305. *God will be as the dew upon Israel. and he shall grow as the lilly, and cast forth his roots as Lebanon, Hos. x. 5.* These are not words wastefully spoken for we have great need of such promises especially in a distressed state; for our spirits are apt to sink, and our hearts to faint, and therefore we have need to have the same comforts often repeated. Profane persons think, what need of this; but if ever thou beest touched with conscience for thy sins, thou wilt then be far from finding fault, when God useth the secrets in the book of nature,

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inflates them to spiritual things, to assure us of his mercy and love.

306 God's children are strengthened by their falls; they learn to stand by their falls; like tall cedars, the more they are blown, the deeper will they be rooted. That which men think, is the overthrow of God's children, doth but root them the deeper; so that after all outward storms, and inward declensions, this is the issue, they take root downward, and also bring forth fruit upwards, for the Lord storeth their souls, &c. Ps. xxiii. 3.

307. A christian in his right temper compared to the best of every thing: to a lilly, the fairest; if to a cedar, the tallest; if to an olive tree, the most fruitful; *And his smell shall be as Lebanon.* We should therefore make use of natural things, and apply them to spiritual things; if we see a lilly, think of God's promise, and our duty, we shall grow as lilies; when we see a tall tree, think we must grow higher in grace; and when we see a vine, think I must

grow in fruitfulness; when we go to our orchards or gardens, let a sight of these things raise our thoughts higher to a consideration of what is required, and of what is promised.

308. As it is the glory of the olive tree to be fruitful, so it's the glory of a christian to be fruitful in his place of calling; and the way to be fruitful, is to esteem fruitfulness our glory. It is a good sight to see a christian answer his profession, and flourish in his station; to be fruitful and shine in good works. When ability and opportunity, and a heart answerable, do all meet for doing good; how glorious to behold!

309. When we go about any affair of business, let us always ask our souls this question, Is it suitable to my calling and my hopes? but if not, why should I do it? I that am a king to rule over lusts, doth this agree with my condition? this base act, this base company; is it fit for such a man as I do this? When through the grace a man brings his heart to reason

to himself, it will raise Ephraim's resolution; *What have I more to do with idols?* In walking thus circumspectly, we shall find the cheering warmth of comfort, accompanying every action, and a sweet relish upon the conscience; with humility and thankfulness, we shall acknowledge all the comfort and strength we have, to be from the dews of God's grace.

310. In times of calamity, God will take care of his fruitful trees; as in Deut. xix. 19. The Israelites were commanded not to destroy the trees that bear fruit; though God's judgments come amongst us, yet God will take special care of his children that be fruitful: but the judgments of God will light heavy upon barren trees: though God may long endure barrenness in the want of means, yet he will not in the use of means. It were better for a bramble to be in the wilderness, than in an orchard; nothing will keep the axe from the root but fruitfulness in God's vineyard.

311. It may be observed that old men seem not to grow, nor to be so zealous as many young christians; but the reason is because there is in young christians a greater strength of natural parts, and this shews itself, and makes a greater appearance; but aged men grow in strength and stability, and are more refined; their knowledge is more clear, their affections more pure, their zeal more seraphical and not mingled with wild-fire; and therefore though the aged christians be not carried with an high wind and full stream, yet they become, through grace, more stable and judicious, more heavenly-minded, and more mortified; they grow deeper in humility by a clearer sight of their own corruptions and daily sins.

312. In true conversion, the soul is changed to be of the same mind as Christ; as he is affected, so the soul is affected; and as he loathes all evil, so upon this ground there is also in us a loathing of whatsoever is evil. But a carnal man is like a

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driven from the sheep, that yet remains
is ravenous nature; so those men that
are driven from their sins, only by terrors
of conscience, they are affrighted at sin's
desert, but do not hate it; therefore a
washing of evil is required, as well as our
leaving it.

313. If we would make it evident
that our conversion is sound, we must
love and hate sin from the heart: now
man shall know his hatred of evil to be
true, first, if it be universal; he that hates
truly, hates all sin. Secondly, where
there is true hatred, it is fixed, there is
no appeasing it, but by abolishing the thing
it hates. Thirdly, hatred is a more root-
ed affection than anger; anger may be
appeased, but hatred is against the whole
kind. Fourthly, if our hatred be true,
we hate all evil in ourselves first, and
then in others: he that hates a toad,
would hate it most in his own bosom.
Many, like Judah, are severe in censur-
ing others, Gen. xxxviii. 24. but are
partial to themselves. Fifthly, he that

hates sin truly, hates the greatest sin in the greatest measure; he hates all evil in a just proportion. Sixthly, our hatred is right if we can endure admonition and reproof for sin, and not be enraged with him that tells us of it; therefore those that swear against reproof, hate not sin, only with this caution, it may be done with sin without indiscretion and self-love, that a man may not hate the reprover's proud manner; therefore in discovering our hatred of sin to others, we must consider our calling; it must be done in a sweet temper, without reserving due respect of those to whom reproof is offered, that it may be done out of true zeal, and not out of anger or pride.

314. All love and associations that are not begun on good terms, will end in hatred; we should take heed with whom we join in league and amity: before we plant our affections, consider the person what they are; if we see any signs of grace, then it is good; but if not, they will be a rent. Throughout our walk

life this ought to be our rule ; we should labor in all companies, either to do good or receive good ; and where we can neither do nor receive good, we should avoid such acquaintance. Let men therefore consider and take heed how they stand in combination with any wicked persons.

315. Whosoever will live godly in Jesus Christ, must suffer persecution ; he must have his nature changed, and carry his hatred against all opposite courses ; and therefore to frame a religion that hath no trouble in it, is to frame an idol. Neuters in religion are like unto bats, that men can scarce distinguish from mice, or flying fowl, because they have a resemblance of both. Take heed therefore of neutrality in religion. After the first heat, many become lukewarm, and from that they fall into coldness ; let us therefore look to our beginnings ; pure affection in religion must also flame in zeal.

316. Wise men will do nothing without proposing some great ends ; and

the more wise, the greater are their ends. Shall we attribute this to men, and not to the wisdom of God? Christ would never have appeared in our nature, and have suffered death, but for some great end. Shall we think that this mystery of God taking flesh upon him was for a slight purpose? Now the end of his coming was to save sinners, 1. Tim. i. 15. He came to bring us to God, 1. Pet. iii. 18. But he that will save us, must first bring us out of Satan's bondage; therefore Christ came to destroy the works of the devil, 1. John iii. 8. It must necessarily follow, therefore, that the salvation of our souls is of vast consequence, as to this great end, Christ took our nature and suffered for us.

317. Christ came to destroy the works of the devil in us, but yet he makes us kings under himself to fight his battles. As by his spirit in us, he destroys the works of the devil, so he doth it in the exercise of all the powers and parts of soul and body, and by exercising

graces of his spirit in us. He hath made
not kings and priests, not that we should
do nothing, but that we should fight, and
in fighting overcome. The chief grace
that God doth exercise in overcoming our
corruptions is faith. We fell by infidelity
and disobedience; now Christ comes,
shoots up infidelity, and instead thereof,
plants faith; faith unites us to him, and
by a divine skill, it draws a particular
strength from Christ to fight his battles
against all our corruptions.

318. Temptations at first are like
Elijah's cloud, no bigger than a man's
hand; but if we give way to them, they
will soon overspread the whole soul.
Satan nestles himself when we dwell upon
the thoughts of sin; we cannot prevent
the sudden risings of sin, but by grace
we may keep them down, and they
should never long remain without oppo-
sition. Let us therefore labor as much as
we can to be in good company, and run
a good course; for as the Holy Ghost

works by these advantages, so we should wisely observe and improve them.

319. It is hard to discern the work of satan from our own corruptions, because for the most part he goes secretly along with them; he is like a pirate on sea, who fires upon us under our own colors. Like Judas to Christ, he comes as a friend, therefore it is hard to discern but it is partly seen by the eagerness of our lusts, when they are sudden, strange and strange, so strange sometimes, that even nature itself abhors them: the Spirit of God leads sweetly on, but the devil hurries a man like a tempest, as we see Amnon for his sister Tamar. Again when we resist the motions of God's good spirit, dislike his government, give way to passion, then the devil enters. Let a man be unadvisedly angry, and the devil will make him envious, and seek revenge; when passions are let loose they are chariots in which the devil rides. Some by nature are prone to distrust, some to be too confident; now the devil

ve sho... with them, and so draws them on
n. ...ther; he broods upon our corruptions;
work... fits (as it were) upon the souls of men,
ions, ... there broods and hatches all sin. All
secre... devils in hell cannot force us to sin;
pirate... man works by suggestions, stirring up
our o... mours and fancies, but he cannot work
ne co... on the will; we betray ourselves by
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ne Sp... 320. There are some sins that let
he de... an loose upon us. As first, pride;
ve see... e see it in Paul, 2 Cor. xii. 7. Secondly,
Ag... nceitedness and presumption; as we may
Ge... e in Peter. Matt. xxvi. 33. Thirdly,
ent, ...curity, which is always the fore-runner
l en... of some great punishment, or great sin,
and... (which also is a punishment) as we see in
nd... David. Fourthly, idleness: It is the
t lo... ur of temptation, when a man is out of
l ric... God's business. Fifthly, intemperance,
ust, ...ther in diet, or otherwise. Therefore
e d... Christ commands us to pray and watch,

and keep to sobriety in the use of creatures. Sixthly, there is a more sub-
intemperance of passion. In whatever
degree we give way to wrath and revenge
and covetousness, in that degree Sa-
hath advantage against us. Seventhly,
when a man will not believe and sub-
to truths revealed, though likewise natu-
truths. Therefore God gave them up
vile affections, Rom. i. 26. because they
would not cherish the light of nature,
much more when we do not cherish
light of his grace.

321. As Christ wrought our salvation
in a state of humiliation; so, in our way
to glory, we must be conformable to
head, and therefore pass through a state
abasement. We are chosen to a portion
of afflictions, as well as to grace and glory.
God sees it needful also, because we
not easily digest a flourishing condition.
We are naturally given to affect our
excellencies; when we are trusted with
great estates, we are apt to forget
and our duty to others; this should be

of God teach us to justify God, when we
are afflicted in our persons, or abased in
the world.

322. There are in the world many of
the poor, who are yet exceeding proud ;
God sanctifies outward poverty to his
children, so that it promotes true poverty
of spirit. As they are poor, so they have
mean esteem of themselves ; it makes
them inwardly more humble, and more
obedient to God's government. There-
fore when we are under any cross, let
us observe how it works, see whether we
are in with God or not ? When he afflicts
us outwardly, whether inwardly we be-
come humble ? When he humbles us and
makes us poor, whether we become also
poor in spirit ? When God designs to
humble us, we should labor through grace
to abase ourselves and mortify pride.

323. Poverty of spirit should accom-
pany us all our life long, to let us see
that we have no righteousness or strength
of our own for sanctification ; that all the
good we have is out of ourselves, even

for the performance of every holy duty; for though we have grace, yet we cannot bring that grace into act without new graces, even as there is a fitness in trees to bear fruit; but without the influence of heaven they cannot be fruitful. That which oftentimes makes us miscarry in the duty of our callings, is this, we think we have strength and wisdom sufficient, and what is begun in self-confidence is ended in shame. We set about duties in our own pride, and strength of parts, and have no better success; therefore it is always a good sign that God will bless our endeavors, when, out of a deep sense of our own weakness we in prayers and supplications, like our Lord, Heb. v. 7. water our business with strong crying and tears.

324. It is not sufficient for a Christian to have habitual grace; there is no man can bring forth fruit without the influences of heaven, though it be planted and well rooted in a good soil; so a tree cannot bring forth fruit, unless

us; our former strength will not
ve, when a new temptation comes.
is not enough to have grace, but we
all use it, we must exercise our faith,
re, patience, humility; and for this
purpose, God hath furnished us with the
pirit of all grace. Let us therefore re-
mber, when we have any duty to
perform, to pray unto Christ to aid us
with his Spirit, and give the increase.

325. God doth not so much look at
our infirmities, as our uprightness and
sincerity; and therefore when we are out
temptations, we should consider and
examine what God hath wrought in us;
though there be infirmities and fail-
ings, yet if our hearts be upright, God
will pardon them; as we find that David
and others were accounted upright, and
had many imperfections.

326. Watchfulness is an exercise of
the graces of the Spirit, and these are
given to keep our souls awake. We
have enemies about us that are never
sleep, and our worst enemy is within us,

and so much the worse, because so
 We live also in a world full of te-
 tions, and wicked men are full of m-
 we are passing through our en-
 country, and therefore had need
 ever vigilant. The devil also w-
 us to spoil every good action, the-
 we had need to pray always, and
 that all our graces be in perpetual
 use. We should constantly watch
 a fear of jealousy, taking heed of a-
 of drowsiness, and laboring also to
 ourselves unspotted from such a d-
 world.

327. It may be asked, how we
 know the scriptures to be the wo-
 God? For answer, Do but gra-
 that there is a God, it will follow
 that he must be worshipped and re-
 and that this service must be direc-
 to us, that we may know what he
 require; and then let it be con-
 what word of God can be differ-
 this? Besides, God hath blessed the
 titution of the Jews, (who were

to every letter) to preserve it for us ;
be heretics, since the primitive church,
so observed one another, that there
be no other than this word. But we
further know, that we must have
something in our souls suitable to the
contained in it, before we can truly
savingly believe it to be the word of
; as that we find it to have a power
working upon our hearts and affections :
*not our hearts burn within us when
opened to us the scriptures, Luke*
32. Again, it hath a divine opera-
to warm and pacify the soul, and
er to make a Felix tremble ; it hath
arching quality to divide between the
row and the bone. We do not there-
only believe the scriptures to be the
of God because any man saith so,
because the church saith so ; but also,
principally, because we find it by
experience working the same effects in us,
it speaks of itself. Therefore let us
er rest till when we hear a promise, we
find something in us by the sanctify-

ing Spirit that may be suitable to it, and so assuring us, that it is this word alone that informs us of the good pleasure of God to us, and of our duty towards him.

328. There is in God a fatherly anger, after conversion he retains that; and this fatherly anger is also turned away when in sincerity and faith we humble ourselves before him. One saith, Well there is a child of anger, and a child under anger. God's children are not children of wrath, but sometimes they are under wrath; when they do not carry themselves as sons, when they venture on sins against conscience, &c. But if they humble themselves, repent, and fly to God for mercy and strength, then they come into favor again, and recover the comfort of such a relation.

329. We may know that God loves us, when by his Spirit he speaks friendly to our souls, and we by prayer speak dutifully to him again. When we have communion and familiarity with them whom God loves, to them he discovers

his secrets, and by them to us, even such secrets as the soul never knew before. He reveals these secrets to us, when our hearts are brought to an ingenious confession of sin; and when we have no comfort but from heaven. As a father discovers his tenderness most affectionately to his child when it is sick, so God reserves the discovery of his love, especially, until such a time, when we renounce all carnal confidence. Therefore, if we can assure our souls that God loves us, let us then be at a point as to every thing that shall happen to us in this world, whether it be disgrace or contempt, or whatsoever, because we may fetch patience and contentedness from hence, that God's covenant love supplies all our wants.

330. After a gracious pardon for sin, there are two things remaining in us, infirmities and weaknesses. Infirmities, are corruptions stirred up, which hinder us from good, and excite us to evil; but yet they are so far resisted and subdued, that they do not break forth into action.

Weakness, this appears when we suffer an infirmity to break out into act for want of watchfulness, as if a man be subject to an angry temper; when this is working disturbance in the mind, it is infirmity but when for want of watchfulness breaks forth into action, then it is weakness. These diseases are suffered to attend us, to remind us frequently of the bitter root of sin; for if sin did not sometimes break forth, we should think our nature perfectly cured. Who would have thought that Moses, so meek a man, could have broken out into passion? we see also in David and Peter, and others; and this is to shew that the corruptions of nature in them, was not fully healed. But there is this difference between the slips and falls of God's children, and other men; when other men fall, they settle in the mire; but when God's children fall, they see their weakness, they see the bitter root of sin, and hate it more, and are never at rest till it be cast out by the strength of grace and repentance.

Therefore let no man be too much cast down by his infirmities, so long as they are resisted; for from hence comes a fresh hatred of all our corruptions. God doth not in anger look upon any sin, but sin unrepented of and unresisted; otherwise, God hath an holy end in suffering sin to be within us, to keep us from worse things.

331. There are none that in sincerity do frequently promote holy conference, but are great gainers thereby. Many men ask questions, and are inquisitive to know, but not that they might put in practice. This is but a proud desire to taste of the tree of knowledge. But the desire of well-affected christians, is to know more that they might more diligently seek Christ. We gain much oftentimes by discourse with those which are young in religion. St Paul desires to meet with the Romans, though they were his converts, that he might himself be strengthened and comforted by their mutual faith, Rom. i. 12.

332. When once the Spirit doth fasten the wrath of God upon the conscience of one whom he means to save, then there follows those afflicting affections of grief and shame. From hence comes a dislike and hatred of sin, and a divorce between the soul and the beloved sin: so that whereas there was before a sceptre of fear in the soul; now God begins to dispose that strong man. Then follows a strong desire to be better, and a holy desperation so far, as that if God in Christ be not merciful, then the soul saith, what shall become of me! As the Spirit lets us see some terrors, so likewise gives us some hopes: as, *What shall I do to be saved* employing a resignation of the will to take any course, so he may be saved, and that all the world for one drop of God's mercy in Christ,

333. Christ never comes into a sinner's heart with his comforts but where he is valued and esteemed, yet he delights to hide his face from poor penitent sinners; but when we are through grace

th-fa ade fit, truly judge ourselves unworthy
cienc of any favor; then he comes and receives
n the s with arms of love. Here is comfort
f grie or the worst of men, if they will come
dislik a and submit to God's ordinance; they
etwee ill be effectual to subdue our corrup-
o the ons, and when once God has taken up
of f the heart of man for his temple, he will
spose hen bring into it all his treasures; there
llow ill be a mutual fellowship between God
ratio and the soul, when we are once subdued
be n y his grace.

t sha 334. God is so powerful an almighty
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nt f are that are not fully subdued, yet let
gra em come to the ordinances; for they

are yet within God's reach in his own way. When the word of God discovers the baseness, vileness, and danger of sin, then the soul stops; therefore let none despair. Though thy heart be stone, yet God can work powerfully; every thing is difficult to infirmity, but it is a divine work to pull down a wicked sinner, and renew the soul.

235. However diligent we may be in our callings, yet the ability and the blessing can only come from God. We pray for daily bread, and he gives it though we labor for it. There is a gift of success, and unless it be given us from above, we shall then with the disciples only toil, but catch nothing all the day.

236. Gifts are for grace, and grace for glory. Gifts are peculiar to some men, but grace is common to all true christians. Gifts are peculiar to many, and common to such as are not good. Gifts are found with great sinners; but grace works love and humility, abases and sanctifies the soul. The devil has lost his

of his sentence, but yet he remains mischievous. So many men have great parts, but they have also a devilish spirit. Grace comes from more special love; and yet men had rather be reckoned devils than fools; they desire to be accounted men of parts, herein they glory, not in Christ, no, but reject the riches of his grace.

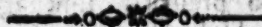
337. It is a hard matter to find out the least measure of grace, and the greatest degree of formality; for as the portrait oftentimes exceeds the person, so doth an hypocrite oftentimes make a greater show than the true christian. The lowest exercise of saving grace is in spiritual desires, and these are known to be saving, if they proceed from a taste of divine things and not merely from the object in the word. Therefore we must distinguish between occasional affections stirred up, and our real and general inward frame; for those that are suddenly raised, do presently sink again. The waters in the hot bath have a natural constant heat, but common water when it is

heated, will return again to its former coldness and so remain.

338. Though we be sure of victory over our spiritual enemies, yet we must fight. The devoted kings of Canaan must be fought with and all be slain. Christ that fights for us, fights with us, and crowns us when he hath given us the victory. The time will come e'er long, when we shall say of our enemies as Moses said to the Egyptians, *Those enemies that we now see, we shall see them no more for ever.* Be strong, therefore in the Lord, and in the power of his might, Eph. vi. 10.

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